THE LIFE and CHARACTER OF THE Reverend *Benjamin Colman*, D. D.

Late Paſtor of a *Church* in BOSTON NEW-ENGLAND.
Who Deceaſed Auguſt 29th 1747.

By EBENEZER TURELL, A. M.
Paſtor of *Medford*.

Rev. ii. 19. *I know thy*--- SERVICE.

——*Non Nobis nati ſumus* —

BOSTON, NEW-ENGLAND,
Printed and Sold by ROGERS and FOWLE in Queen ſtreet,
and by J. EDWARDS in Cornhill.

MDCCXLIX.

THE

LIFE and CHARACTER

OF THE

Reverend

Benjamin Colman, D. D.

Late Pastor of a Church in Boston New-England.

Who Died April 29th 1747.

By BENEZER TURELL, A. M.

Pastor of Medford.

BOSTON ATHENEUM

BOSTON, New-England:

Printed and Sold by Rogers and Fowle in Queen-Street,
and by T. Lee in the Lane. 1749.

PREFACE.

AS the Rev. Dr. COLMAN ſtood among the firſt Ornaments and Benefactors to his Country, it ſeems but a becoming Gratitude to *him*, and Honour to *ourſelves*, to raiſe a Monument to his Memory. His polite and generous Pen was always ready to do the ſame for others; and ſeized every Opportunity to charm the Living, by the Virtues and Examples of the Dead: Though few Characters and Actions would bear to be tranſmitted down to Poſterity with equal Advantage to his own.

The following Sheets preſent us with his entertaining and uſeful Hiſtory, which will convey to the Reader ſome Idea of the *Man of God taken from our Head*; in which the Reverend Author has been at great Labour, under a tender State of Health, and the conſtant Avocations of his Miniſtry, to ſearch into Letters, and other Manuſcripts, in order to compile and digeſt what is here given to the Reader. Thoſe who are acquainted with the Fatigue and Difficulty attending Diſquiſiti-

ons of this Kind, will read a Life principally compoſed of ſuch inconnected Materials with a reaſonable Candor. And it cannot but be regretted, that the Doctor *himſelf*, either neglected the Records of a more regular Diary, or that he deſtroyed ſuch valuable Memorials. As he certainly did from a diffident Modeſty, Numbers of his own Sermons, and in the Judgment of his former Colleague, the Rev. Mr. *William Cooper*, ſome of his moſt uſeful and ſhining Performances.

It will not be wondered at, that no written Accounts will convey to Strangers an Idea of Dr. COLMAN, equal to what we had raiſed of him, who have been happy in his Converſation, and ſeen him in all the Decorum of Pulpit-Oratory. Nor can the *illuſtrious Senate* at GLASGOW fully know how gracefully he wore, and how well he adorned their Honours.

His Converſation was admirably poliſht and courtly, and all his Behaviour was that of the moſt elegant Gentleman, and benevolent Chriſtian.

But he principally ſhone in the Deſk: Here his Air was compoſed and grave, his Action

Action juſt and delicate, and his Voice inimitably ſoft and tuneful, managed with the greateſt Propriety, and exquiſite Sweetneſs of Modulation. His Diction was animated and lofty, but eaſy and plain, like his Models, the *inſpired Claſſicks*: And the Arrangement of his Style, and the Turn of his Periods exactly adapted to the Elevations and Cadences of his own muſical Pronunciation. He had a fine Taſte for the ſublimer Improvements of modern Philoſophy. On theſe Themes how would he take Fire, and with uncommon Beauties of Imagination, a Dignity of Sentiment, and an Ardor of Divine Eloquence tranſport an Audience, with a Devotion near to angelical! Witneſs, among others, *his ſecond Diſcourſe on the Incomprehenſibleneſs of GOD.*

Though the fineſt of his Productions have never been printed---ſome of which might have appeared upon this Occaſion, if the Appendix to this Eſſay had not been ſuppreſſed.

If the Reverend Author of this Hiſtory had not expreſt his Diſinclination to any Encomium from us, yet it had been impertinent

pertinent in *itſelf*, and perhaps aſſuming in *us* to attempt one, as he is our *elder Brother*, and has been long known to the World, and reſpected for his Learning and Piety, and his Praiſe is in the Churches for his Uſefulneſs, Courage and Fidelity.

It may rather ſeem that we ourſelves need an Apology, for our Names appearing in this Place, unleſs the Deſire of our valuable Friend, the Relation we ſtood in to Dr. COLMAN, the Regards he was pleaſed to ſhew us in his Life-Time, and in his *laſt Will* leaving to ſome of us the Care of his Papers, be our Excuſe.

May the glowing Examples here exhibited, inſpire Survivors to an Imitation: May the Mantle of the aſcended Prophet fall upon his Sons in the Miniſtry, and particularly may our worthy Brother the Writer of the enſuing Narrative, high in his Father's Affection and Eſteem, inherit a double Portion of his Spirit.

Theſe are the Wiſhes and Prayers of

M. Byles,
Ellis Gray,
Samuel Cooper.

Boſton, *Feb.* 3. 1748,9.

THE CONTENTS.

CHAP. I.

DR. *Colman*'s Birth and Parentage Page 1
His Education under Mr. *Ezekiel Cheever* 2
Genius for Learning and Advances in it ibid
Early Devotion and Piety ibid
Behaviour at *Harward-College* 3
Beginning to preach at *Medford* ibid
An early Inſtance of his catholick Spirit 4
His Deſire to ſee *England*, and imbarking for it ibid

CHAP. II.

A large Narration of his Voyage 5
Danger of being foundered 6
Meeting with a *French* Ship of War ibid
Behaviour in the Fight ibid
An Account of a young Rake on Board ibid
Taken and ſtript 7
Madam *Allaire*'s Kindneſs to him 8
His Bible found and ſent him ibid

CHAP. III.

Of what he met with in *France* 10
His Impriſonment 11
Kindly ſuccoured and ſupplied by Mr. *Welch* ibid
Accoſted by a young Prieſt at *Rennes* 12
Set at Liberty, and embarking for *Portſmouth* 13
Again in Danger of being foundered ibid
Charity to his Fellow-Priſoners ill-requited 13, 14, 15
His Diſcourſe with a Quaker on *New-England* Affairs 14
In Danger of being robbed and murdered 16

CHAP. IV.

His Reception at *London* by Mr. and Madam *Ives* 17
His Brother's Kindneſs to him ibid
Acquaintance with the Rev. Mr. *John Quick* 18
A dangerous Sickneſs, and Recovery from it ibid
Invited by Mr. and Mad. *Parkhurſt* to take Lodgings at their Houſe ibid
Attended the Miniſtry of the Rev. Mr. *Howe* ibid
Invited by him to go to *Rotterdam*, in Order to ſettle in a Church there 19, 20
Waited on King *William* with Dr. *Bates*, &c. 20
Acquaintance with Dr. *Daniel Williams* and Dr. *Edmund Calamy* 21
An Account of a Diſpute between Dr. *Williams* and Mr. *Howe* 21, 22
The Manner of Dr. *Anneſley*'s Death ibid
The Rev. Mr. *Beverley*'s Prophecy and Character 23
An Account of the Rev. Mr. *Fleming* ibid
Viſits to the Univerſities of *Oxford* and *Cambridge* 23 and 26

Acquaintance

Acquainted with Sir *Henry Aſhurſt*, Baronet, &c. 24
Verſes on his Daughter ibid
A Robber taken, and Mr. *Colman*'s Speech to him 25, 26
Choſen by the Preſbyterian Board at *London* to go down to *Cambridge* to preach, and went ibid
Invited to preach for a Time at the great Town of *Ipſwich* in *Suffolk*, and went 27
His Chaſtity aſſaulted by three lewd Women ibid
Acquaintance with the Rev. Mr. *Burkit* of *Dedham* 28
Character of Mr. *Gale* 29
An Account of his Land *Tortoiſe* 30
Again in Danger of being robbed ibid
Attended the Seſſions at *Bury*—My Lord chief Juſtice *Holt*'s Speech ibid
Choſen by the Preſbyterian Board to go down to *Bath* and preach there and went 31
Some Remarks on private Baptiſms 32
An Account of a profane Wretch at *Bath* ibid
A remarkable Story of an Apparition there 33
Another of the Rev. Mr. *Cummins*'s killing a Robber 35
Acquaintance with *Philomela*, Mrs. *Elizabeth Singer*
Several entertaining Particulars of that Family 36, 37, 38
Character of Mrs. *Elizabeth Singer* 39

CHAP. V.

Invitations given him to return to *New-England*, by a Number of Gentlemen and Divines 41, 42, 43
An Account of his Ordination at *London* ibid
Character of the Perſons aſſiſting 45
Imbarking for *Boſton*—his Arrival and Settlement here 46
Letters ſent to him before and ſoon after by the Rev. Meſſirs. *Quick*, *White*, *Chandler*, *Standen*, and Mr. *Walter Singer*, and Mrs. *Elizabeth Singer* 47, 48, 49

CHAP. VI.

Many eminent Services done by him after his Settlement.
A general Account of his diſcharging the Paſtoral Office 50
Mr. *William Cooper* ſettled with him and Circumſtances ibid
Mr. *Samuel Cooper* ſettled with him and Circumſtances 52
His ſerving *Harvard*-College as an Overſeer and Fellow of the Corporation 53
Inſtances of his Zeal for the Good of that Houſe ibid
Character of Dr. *Edward Wiggleſworth*, Holliſian Profeſſor of Divinity 54, 55
His Election to the Preſidency over the College ibid
Two Letters, wherein he excuſes himſelf from that Honour and Truſt 56, 57
Services to, and Zeal for *Yale* College, and three Letters about it 59 to 63
Cares and Labours for the *Indians* 64

Two

Two Letters (in Latin) to Monſ. *Levergiat* 65 to 69
His Concern for poor Places within our Governments, deſtitute of the Goſpel 69, 70
A Projection for ſetting up Charity-Schools in *Boſton* 70, 71, 72
A Propoſal for a Fund in the Churches 73 to 77
His Viſits to Schools, Priſons, &c. ibid
Encouraging the Market in *Boſton* 78
———Inoculation, &c. ibid
Employ'd by the Great and General Courts in many Services
Writes to Governors, Agents, &c. 79
His Conduct with Regard to intermedling with Civil and Secular Matters vindicated 80
Highly honoured and much employed by his Brethren in the Miniſtry ibid
Copies of ſeveral Addreſſes draughted by their Deſire 81 to 94
Some Inſtances of his ardent Love to the Churches and Care of them 94, 95
His catholick and pacifick Spirit—Inſtances of it 95, 96, 97
Sentiments on Councils and their Efficacy 97 to 108
On the third Way of Communion 109, 110
On the Right of chuſing a Miniſter 111, 112, 113

CHAP. VII.

Great Benefits ariſing from his early Travels abroad, and Sagacity at Home, to the Country, Colleges, and Churches
A particular Account of the Honourable *Samuel Holden*'s Benefactions 113 to 115
Of the Honoured *Thomas Hollis*'s Bounties to 117
Of the Rev. Mr. *Iſaac Hollis*'s Charities to 121
His uſeful and pleaſant Correſpondence with the Rev. Dr. *White Kennett*, Biſhop of *Peterborough* 121 to 141
Letter to the Lord-Biſhop of *London* 142, 143
To Dr. *Hoadly* Biſhop of *Bangor* 143, 144
To Rt. Hon. Earl of *Egmont* 144, 145, 146
To Sir *Richard Ellis*, Bart. 147, 148
His Acquaintance and Correſpondence with *Henry Newman*, Eſq; 146
With Mr. *Shower*, Drs. *Harris*, *Watts*, *Calamy*, *Evans*, *Hunt*, *Guiſe*, Mr. *Neal*, &c. &c. &c——Sir *William Aſhurſt*, Lord *Barrington Shute*, &c. Friendſhip with Rev. Mr. *Standen* 149, 150
Letter (in Latin) to the Rev. *Samuel Urlſperger*, and his Anſwer 152 to 157
His Diploma from the Univerſity of *Glaſgow* 157
Addreſs in Return 158
Letter to the Vice-Chancellor and Principal of the Univerſity 160
To the Honourable and Reverend Society for propagating Chriſtian Knowledge in *Edinburgh* 161, 162
The Doctor's Publick-Spiritedneſs, Fidelity, Liberality and Charity. 163, 164

CHAP. VIII.

His Manner of Studying, writing Sermons and Letters, Diligence, Application and Diſpatch 165, 166
His Character as a Preacher 167 to 170
Encomiums on ſome of his Writings by learned Men 171 to 173
His Manner of Praying 174
Thoughts on Pſalmody 175 to 177
On reading the Scriptures in publick 178, 179
On uſing the Lord's-Prayer 180
Catechiſing and Renewals of Covenant 181, 182
His Civil and Paſtoral Viſits 182
Homiletical Virtues 183, 184
Twelve Letters of Conſolation 184—207

CHAP. IX.

Of the Doctor's private Life 207
His Marriages ibid
With Mrs. *Jane Clark*
Madam *Sarah Clark* } and Circumſtances 208, 209
Madam *Mary Froſt*
An Account of the Doctor's Children 209
His Behaviour in the Relation of a Son 210
In the Relation of an Huſband ibid
In the Relation of a Father ibid
Manner of educating his Children 211
Solemn Charges and Bleſſings given to his Grandſon 213, 214
Love and Kindneſs to other Relatives 215
His Character as a Friend ibid
As a Maſter 216
Family Religion 217
Cloſet Devotion, &c. ibid
His Behaviour under Trials and Afflictions, particularly ſore Bereavements 220, 221, 222
Death of Mr. *William Cooper* 223

CHAP. X.

His conſtant Mindfulneſs of Death, and Preparations for it 224
Laſt Letter wrote to Dr. *Avery* 226
The Time and Manner of his Departure 228
A ſhort Deſcription of his Perſon 230
Sir *Richard Blackmore*'s Lines on his Orator *Tylon* applied 231
A Paragraph from Mr. Preſident *Holyoke*'s Oration ibid
Compleat Catalogue of his Publications 233

A Liſt of the Subſcribers.

A. Books

HON. John Alford, Eſq; Six
Rev. Mr. Nath. Appleton
Rev. Mr. Hull Abbot
Mr. Thomas Allen three Books
Mr. Samuel Adams
Mr. Benjamin Andrews
Mrs. Rebecca Amory two Books

B.

RObert Brown, Eſq;
Rev. Mr. John Barnard
Rev. Mr. Edward Barnard
Rev. Mr. Jacob Bacon
Rev. Mr. Simon Bradſtreet
Rev. Mr. Thomas Balch
Rev. Mr. John Ballantine
Rev. Mr. John Burt
Mr. James Bowdoin three Books
Mr. Thomas Bulfinch two Books
Mr. Joſias Byles, jun. two Books
Mr. Edward Bromfield
Mr. Thomas Boutineau
Mr. Andrew Boardman
Mr. William Bant
Mrs. Mary Bennett
Mr. Daniel Boyer
Mr. John Bridge
Mr. Nicholas Boylſton
Mr. Thomas Baxter
Mr. Ebenezer Bacon
Mr. William Baker
Mr. Aaron Boardman

C.

JOhn Colman Eſq; ſix Books
Jonas Clarke, Eſq; two Books
Roland Cotton, Eſq;
Thomas Clap, Eſq;
Mr. Peter Chardon ſix Books
Rev. Mr. Peter Clarke
Rev. Mr. Samuel Checkley
Rev. Mr. John Cotton
Rev. Mr. Ward Cotton
Rev. Mr. Samuel Cooke
Rev. Mr. Marſton Cabot
Rev. Mr. John Cuſhing
Rev. Mr. Samuel Cooper four Books
Rev. Mr. Samuel Checkley, jun.
Rev. Mr. John Chandler
Mr. Richard Cary three Books
Mr. William Cooper two Books
Mr. Richard Cranch two Books
Mr. Seth Coburn
Mr. Jonathan Cuſhing
Mr. Ebenezer Coburn
Mr. Samuel Curtis
Mr. John Coburn
Mr. William Cheſebrough

D.

COl. William Downe, 3 Books
Rev. Mr. Samuel Dexter.
Mr. Benjamin Dearborn ſix Books
Rev. Mr. Joſiah Dennis
Mr. Jacob Davis ſix Books
Mr. John Dixwell ſix Books
Mrs. Hannah Davis two Books
Mr. William Davis two Books
Mr. William Downe, jun.
Mr. Richard Draper
Mr. Thomas Downe
Mr. Jonathan Dorby

E.

REV. Mr. Daniel Emerſon
Rev. Mr. Joſeph Emerſon
Rev. Mr. Andrew Eliot
Mr. Samuel Edwards
Mr. Moſes Emerſon

F.

JOhn Fayerweather, Eſq; four Books
Charles Froſt, Eſq; ſix Books
Mr. Thomas Flucker three Books
Mr. James Foſter two Books
Mr. Samuel Franklin, jun.
Mr. Eleazer Fiſher

G.

REV. Mr. Ellis Gray two Books
Mr. Daniel Greenleaf ſix Books
Mr. John Gardner
Mr. John Gore two Books
Mr. Robert Gould
Mr. John Glen
Mr. Thomas Gray
Mr. John Gerriſh
Mr. William Greenleaf
Mr. Edward Glover
Mrs. Hannah Glover
Mr. Daniel Gookin
Capt. Benjamin Goldthwait

H.

THomas Hancock, Eſq; ſix Books
Rev. Mr. Edward Holyoke, Preſident of Harvard-College
Rev. Mr. Timothy Harrington
Mr. Joſeph How
Mr. William Holden
Mr. Phineas Holden

J.

REV. Mr. Jedidiah Jewett
Mr. Edward Jackſon three Books
Mr. Joſeph Jackſon
Mrs. Mary Johnſton

K.

MR. John Knight
Mr. John Kneeland 2 Books
Mr. Jonathan Kimball
Mr. Jonathan Kimball, jun.
Mr. John Kneeland, jun.
Mr. Bartholomew Kneeland

L.

HON. Benjamin Lynde, Eſq;
Col. Benjamin Lincoln
Rev. Mr. Iſrael Loring
Rev. Mr. John Lowell two Books
Mr. John Langdon two Books
Mr. Jonathan Lewis
Mr. Jonathan Lowder

M.

MR. Edward Marion ſix Books
Rev. Mr. John Morehead
Rev. Mr. Thaddeus Maccarty
Rev. Mr. Jonathan Mayhew
Mr. Richard Manſon two Books
Mr. Thomas Marſhall
Mr. Daniel Marſh

N.

REV. Mr. Samuel Niles two Books
Mr. Timothy Newell ſix Books
Mr. Belcher Noyes

O.

MR. William Owen two Books
Mr. Daniel Oliver two Books

P.

JOhn Phillips, Eſq; ſix Books
Jeremiah Powell, Eſq;
Rev. Mr. Thomas Prince
Mr. James Pitts ſix Books
Rev. Mr. Ebenezer Parkman ſix Books
Rev. Mr. Jonathan Parſons
Mrs. Prudence Prentice ſix Books
Mr. William Phillips
Mr. Edward Payne
Mr. Samuel Parkman
Mr. Joſeph Palmer
Mr. William Pratt
Mr. Benjamin Pickman

Q.

MR. Edmund Quincy, jun. two Books
Mr. Henry Quincy two Books

R.

JAcob Royall, Eſq; two Books
Iſaac Royall, Eſq; two Books
Mr. David Rowland
Mr. Joſeph Roby
Mr. Ebenezer Rice

S.

REV. Joſeph Sewall, D. D.
Rev. Mr. Thomas Smith
Rev. Mr. Nathan Stone
Rev. Mr. Joſeph Seccomb
Rev. Mr. William Smith
Rev. Mr. John Seccomb
Major Samuel Sewall
Capt. Ebenezer Storer four Books
Mr.

Mr. John Staniford six Books
Mr. Thomas Savage six Books
Capt. Arthur Savage
Mr. Samuel Phillips Savage 2 Books
Mr. Iſaac Smith two Books
Mr. Joſeph Sherburne
Mr. John Scollay
Mr. Malachy Salter, jun.
Mr. Edward Ladd Sanders
Mr. William Skinner

T.

William Tyler, Eſq; six Books
Rev. Mr. William Tompſon
Mr. John Tanner six Books
Mr. Thomas Tyler
Mr. John Tudor
Mr. Thomas Townſend
Mr. Benjamin Toppan
Mr. Royall Tyler two Books
Mr. William Thomas
Mr. Simon Tufts
Mr. Samuel Torrey, jun.
Mr. Cornelius Thayer

V.

Rev. Mr. James Varney six Books
Rev. Mr. William Vinal

W.

Hon. Jacob Wendell, Eſq; six Books
Major Ephraim Williams six Books
Edward Wiggleſworth, D. D. and Hollifian Profeſſor of Harvard-College two Books
Rev. *Mr.* William Williams
Rev. Mr. William Welſted three Books
Mr. William White six Books
Mr. Jonathan Whitney six Books
Meſſirs. Willis and Fitch six Books
Mr. Jacob Wendell, jun. two Books
Mr. Timothy White
Mr. William Whitwell three Books
Mr. William Winter two Books
Mr. Thomas Wade
Mr. John Mico Wendell
Mr. John Williams

INTRODUCTION.

IT is an Obſervation of one of the greateſt Men, and fineſt Writers of the laſt Age, concerning Perſons eminent for Learning, Piety and Uſefulneſs deceaſed, " *That either not a little, or nothing at all ought to be ſaid* — Their ſplendid Works and Services publickly known are thought (by ſome) abundantly ſufficient to ſupply the Want of an Hiſtory of their Lives, hence it has been ſaid,

Dicta et Facta Eorum ſunt Memoriæ Eorum
——— ſcripta loquuntur. —

But I rather think, That the truly Great and Good ſhould have their Speeches and Actions at large narrated and faithfully tranſmitted to Poſterity for their Excitation and Imitation. — That ſuch ought not to be laid in the Grave with Silence and Diſregard ſeems to have been the common Senſe of Mankind from the Beginning of Time — Accordingly *Heathens*, *Jews* and

Chriſtians

Chriſtians have endeavoured by all the various Methods that Art could invent to perpetuate the Names and Memories of their reſpective *Heros* and *Patrons*, and as far as poſſible to confer a Kind of Immortality upon them.

It muſt be confeſſed that *few* are qualified to draw a ſuperiour Character; and do Juſtice to the Memories of ſome excellent Perſons. It is an agreable *Rule* and Caution I have lately met with, ſcil. "*That as the Lives of good and great Men, require ſkilful Pens; ſo the Writer ſhould be animated with a Portion of that Genius that formed the Character whoſe Perſon he draws*" † which agrees very well with the famous Saying of *Livy* on the Roman Orator, "*That to give* CICERO *his due Praiſes demands a Ciceronian Eloquence.*

It will doubtleſs then be Matter of juſt Wonder to many to find *me* engaging in a Work of this Nature ſo every Way unequal to the *Subject*, and therefore very unfit to ſet it in its proper Points of Light. But ſince no one has appeared on the important Occaſion to write and print (not ſo much as a *Funeral Diſcourſe* publiſhed) ‖ neither my want of mental Powers, nor my preſent broken State of Health ſhall diſcourage me from making an humble Attempt to pay ſome Honours to the Memory of ſo great a Benefactor of his Country,

† *Nelſon* in his Life of Biſhop *Bull*.

‖ One ſhort *Eclogue* has been printed ſince I began the Narrative. And a brief Character given in the publick Prints.

and

and to Mankind, who might juſtly lay Claim to that Encomium in *Pliny's* Account of *True Glory*, *He did what deſerves to be written, and wrote what deſerves to be read.* And I readily own I have one Advantage which I ſhall endeavour to improve to the utmoſt from the near and happy Relation * I ſo long ſtood in to God's deceaſed Servant, whereby I *came to know more fully his Doctrine, manner of Life, Purpoſe, Faith, Long-ſuffering, Charity, Patience &c* — than moſt others — My *Aims* and *Ends* (I truſt) are high and worthy, *ſcil.* "That the great God may be glorified for his Gifts and Graces, Image and Perfections which ſhone ſo illuſtriouſly in his Servant; and that all who read this amiable and uſeful Life may be ſweetly conſtrained †† to an Imitation of it ſo far as it ſhall be found comformable to the Goſpel of God our Saviour. —

I hope I have been preſerved in a good Meaſure from that *Error* which many *Biographers* and *Eulogiſts* inſenſibly ſlide into in Narratives of this kind, *ſcil.* Making their Subject to excell in every Thing, by drawing a perfect Character (as of a good Magiſtrate, Miniſter, &c.) without ſhowing us *the Man*, *ſcil.* thoſe particular excelling Qualities which diſtinguiſh him from others — which is as if a *Painter* or Limner ſhould draw a perfect Beauty for every agreable Perſon that ſits for

* In the Relation of a *Son-in-Law* for 21 Years.
†† *Suadet Lingua, Jubet Vita.*

their

their *Picture*; not regarding their peculiar Lineaments, and more *ſtriking Features*.

I have been at much Pains and Labour in Compiling and Methodizing the Narrative, all excepting ſome Parts of the firſt ſhort Chapters being collated from vaſt Numbers of ſcattered Papers &c. The moſt of that which is properly the *Doctor's own* (particularly his *Letters*) are taken from firſt rough Draughts and printed off without any material Alteration, and therefore cannot be ſuppoſed to be ſo correct as they are in the Hands of his *correſponding Friends*.

If the Work, imperfect as it is, be kindly accepted, and anſwers the high and noble Ends I had in View, I ſhall rejoice and think myſelf well rewarded

E. T.

THE
LIFE and CHARACTER
Of the Reverend
Benjamin Colman, D. D.

CHAP. I.

The Subject of the Narrative, his Birth, Parentage, Genius for Learning, early Piety, catholic Spirit, Desire to see *England*, and embarking for it.

DR. BENJAMIN COLMAN was born in *Boston New-England*, October 19th 1673, of reputable Parents, being second Son of *William* and *Elizabeth Colman*, who came from *London* and settled there not long before †.

He was of a tender Constitution from his Birth, and very backward in his *Speech* and *Reading* 'till he arrived

† *William Colman* was Son of *Matthew* and *Grace Colman* of *Satterly*, near *Beckles*, in the County of *Suffolk*, and baptized there *August* 31st 1643. This is all I can find concerning his Family. — But the Name *Colman* is happy and honoured in the Christian *British* Church, from Time to Time— *Colman* a *Scotch Monk* succeeded *Finan*, in the Reign of *Oswig* King of the *Northumbrians*, and was at the Head of the *Scotch* Priests and Monks in Opposition to the Romish Church *Anno Dom.* 661, and 664. Vid. *Bede* and *Rapin*.

to the Age of *five Years*; when at once he grew forward in both, and entred young and ſmall into the *Grammar School* under the Tuition of the venerable and learned Mr. *Ezekiel Cheever*. His ſprightly Genius and and Advances in Learning were ſoon (with Pleaſure) obſerved by his *Preceptor*, inſomuch that in his firſt and ſecond Years he was ſeveral Times called upon by him to reprove and ſhame ſome *dull Boys* of upper Forms when they groſly failed in their Catechiſm, and ſome low Exerciſes. He was fired with a laudable Ambition of excelling at his Book, and a Fear of being out-done. By his Induſtry at Home, he always kept foremoſt, or equal to the beſt of the Form at School; and a great Advantage he had (which at that Time gave him no little Pain) in the Promptneſs, Diligence and Brightneſs of his intimate Companion *Prout*, who uſed to ſpend his Hours out of School generally in Studies with him, the two or three laſt Years of his Life; and their *Preceptor* uſed openly to compare their Exerciſes, and ſometimes declare he knew not which were beſt, and bid *Colman* take heed, for the firſt Time he was out-done *Prout* ſhould have his Place. — But alas! a violent Fever ſeized the lovely, ſhining, ambitious Boy, and ſuddenly carried him to an higher Form, to the great Grief as well as Hurt of *Colman*, who was now left without a Rival, and ſo without a Spur to daily Care and Labour. However, he followed his Studies ſo well that he was qualified for an Admiſſion into *Harvard* College in the Year 1688.

His early Piety was equal to his Learning. His pious Mother (as he records it to her eternal Honour) like *Lemuel*'s, travailed in Pain through his Infancy and Childhood for the New-Birth, and to her Inſtructions and Corrections added her Commands and Admonitions reſpecting every Thing that was religious and holy; and in a particular Manner about the Duty of praying to God in ſecret, and alſo cauſed him and her other Children to retire and pray together, and for one another on the Lord's-Days at Noon.

While

While a *School-Boy* for a Courſe of Years he and ſome of his Companions, by their own Propoſal to each other, under the Encouragement of their *Parents*, and with the Conſent of their *Preceptor* uſed to ſpend a Part of *Saturdays* in the Afternoon, in Prayer together at the Houſe of Mr. *Colman*, which continued until their leaving the School and going to College; *Mather*, *Baker*, *Prout*, *Pool*, *Townſend* were of this Number; and for the moſt part behaved decently and ſeriouſly in theſe early Exerciſes of Piety and Devotion.

After his Admiſſion into College he grew in Piety and Learning, and in Favour with God and Man. He performed all his Exerciſes to good Acceptance, many of them had the Applauſes of his learned Tutor, Mr. *John Leverett*. — He was much animated to the Study of the liberal Sciences, and to make the utmoſt Improvement in them from the ſhining Example of the excellent *Pemberton* who was a Year before him in Standing: To be next to him ſeems to bound his Ambition until he paſſed his Degrees * of Batchelor and Maſter of Arts, which he did in the Years 1692 and 95, under the Preſidentſhip of the memorable Dr. *Increaſe Mather*. †

Mr. *Colman* had before this Time come into *Church-Fellowſhip* with the ſecond Church of Chriſt in *Boſton*, under the paſtoral Care of Dr. *Increaſe* and *Cotton Mather*.

And being devoted to the Work of the evangelical Miniſtry by his Parents, and inclining to it from his Childhood, diligently applied himſelf to the Study of Divinity, and began (too ſoon as he was often pleaſed to ſay) to *preach* in the Year 1693, firſt privately and then publickly; the Excuſe for which was the *Decline* of

---

* *Sequor licet non æquis paſſibus.*

† When he pronounced the public Oration on taking his Maſter's Degree, his thin and ſlender Appearance, his ſoft and delicate Voice, and the red Spots in his Cheeks, cauſed the Audience in general to conclude him bordering on a Conſumption, and to be deſigned but for a few Weeks of Life.

his

his *Father*'s worldly Eſtate, after the *Death* of his *Mother*, whom God took from his Head about three Years after his Admiſſion into the College.

He began his ſtated preaching at *Medford* (then a ſmall Village, now a flouriſhing Town) about four or five Miles from *Boſton*, for half a Year, to the general Acceptance of the People there, who would have ſettled him had they been able; and then returned to his Chamber in the College, to perfect his Studies till he took his *ſecond Degree*; and within three Weeks after he had commenced Maſter of Arts, he embarked for *London* in the Heat of King *William*'s War with the *French* King, having a ſtrong Deſire to ſee *England*, and make Improvement by what he could ſee and learn there.

Juſt before his Voyage the reverend Miniſters of the North-Church in *Boſton* ſent him to *Newport* on *Rhode-Iſland*, at the Church's Expence, to preach there a Sabbath, which was his *firſt* publick Appearance and Diſplay of his *catholic* Temper, Modeſty and Conſtancy, which his *Tutors* much praiſed him for on his Return.

The Government there had given the *Town-Houſe* for the Miſſionaries from the *Bay* to preach in; who had us'd it for that Purpoſe ſome Months before; but a Miniſter of the *Church of England* happen'd to overtake Mr. *Colman* and Company on the Road, on Saturday in the Afternoon and went into *Newport* with them.— On the *Lord's Day* Morning Notice was brought to him that this Miniſter had got the *Governor's* Leave to preach in the Town-Houſe the Forenoon, and that in the Afternoon he might take his Turn.— Mr. *Colman* told the Gentlemen he would go and join with the Miniſter, and prayed them all to accompany him, that they might diſappoint the Quakers who officiouſly and openly played this Gentleman againſt them, and give them an Example of Charity and Accord in worſhipping together, and of Unity in keeping the Sabbath: Which accordingly they did, and dined together at a *Gentleman's* Houſe, *Col. S—d.* But when the Miniſter ſaw Mr. *Colman* take out his Bible after

after Dinner, he civilly told him that he ſuppoſed he had no Intention of preaching in the *Afternoon*, for the Governor had given him the Uſe of the Town-Houſe for that Day. The Governor was immediately ſent to and owned it, ſaying, That the Gentleman had told him he was the *King's Miniſter* &c.—Upon which *Col. S——d*, Mr. *B——y*, Mr. *C——n* &c. told Mr. *Colman* that he ſhould preach for them at Mr. *B——y's* Houſe, where they would throw open the Windows about which the People might gather to hear, which was conſented to, provided it could be done without Noiſe or Confuſion; which being intimated to the People, the whole *Morning Audience* in a Manner reſorted to the private Houſe in the graveſt Manner imaginable, and heard him to their great Satisfaction. An early Inſtance this of his Piety and Diſcretion, Charity and Peaceableneſs, Reſolution and Steadineſs: and ſhows the Meaneſs and Shame of a contrary Temper and Management.——

CHAP. II.

A Voyage to *England*, Dangers and Hardſhips undergone in it,---taken Priſoner and carried into *France*.

IT was after the Twentieth Day of *July* in the Year 1695 that Mr. *Colman* imbarked for *London* (by the Will of God) on board the Ship *Swan* Capt. *Thomas Gilbert* Commander—For the whole three firſt Days he was on Shipboard he endured the Extremity of Sea Sickneſs, and at times through the Voyage. On the fourth Day the Veſſel ſprang a Leek, and the Water was heard to pour in on the Star-board Tack, which alarmed the Sailors, and made ſome of them remark his Eveneſs and Calmneſs when they expected he ſhould have been much affrighted. When the Winds blew a Storm afterward, he governed

governed his Fears by looking on the Captain, Mate, and Sailors to diſcover what he ſaw in their Faces. When they came into the warm Seas, a *Dolphin* which they had marked with a Scar on his ſhining Back, kept Company with the Ship for Ten or Twelve Days together, feeding on her Bottom.

At the End of ſeven Weeks a *Seeker* made after them, and ſoon came up with them. She was a Privateer of 20 Guns and an 100 Men, a light and fleet Ship; The Swan was heavy laden, twelve Guns and 24 Men, Sailors and Paſſengers together. The Swan's Company bore their Broad-ſides and Vollies of ſmall Arms ſix or ſeven Times that Afternoon, defending themſelves and annoying the Enemy; but were taken the next Morning, having their Boltſprit ſhot away, and the Maſt, and Rigging ſo torn and cut, that the Maſts fell all together an Hour after; by which means the Ship became a perfect Wreck, and the Company were much looked at by the French when they came into Port. The French had a great Number of Men killed, for they were ſo full that if a ſhot entered it muſt do Execution.

God graciouſly preſerved Mr. *Colman* in the Fight, expoſed all the while on the Quarter-Deck, where four out of ſeven were wounded, and one mortally. He was much praiſed for his Courage when the Fight was over; but though he charged and diſcharged like the reſt, yet he declared he was ſenſible of no Courage but of a great deal of Fear; and when they had received two or three Broadſides he wondered when his Courage would come, as he had heard others talk. In ſhort, he fought like a Philoſopher and a Chriſtian. He looked Death in the Face, and prayed all the while he charged and fired, ——while the Boat-ſwain and others made a Frolick and Sport of it.

There was a young *Rake*, a Paſſenger on board, that liſped at Atheiſm, and ſpit at Religion every Day of the Voyage, who was now in the Terrors of Death,— when he ſaw Mr. *Colman* take a Muſket, he was aſhamed to leave the Deck; but the firſt Volley of ſmall Arms laid him

him flat on his Belly without being touched: when the great Guns roared he would have crept through the Boards to hide himſelf; he lay as one Dead, and let the Men tread on him or kick him as they pleaſed. At laſt he peeped up when the firing ceaſed for a Minute, and aſked where they were? Mr. *Colman* told him they lay by to charge again; and in a Moment he flew down into the, Doctor's Room and was ſeen no more till the Ship was taken. Yet this Spark when ſafe in *France* was ridiculing Religion again, and ſcorning the Miniſters of it as much as ever.

When the Ship ſtruck the French Boat came on Board, and the Lieutenant took all the Crews Moneys and put them into the Boat. The Sea ran ſo high that Mr. *Colman* was in great Danger of falling beſide the Boat, and when he was between the two Ships could ſee neither, no not at Times the Maſts of either. This was a new Scene of Danger to him, but the Approach to the Privateer ſeemed greateſt of all. As he got up the Side he found his Hat and Wigg gone; and as he looked over the Side there ſtood the young Atheiſt naked on the Deck. ——His turn came next; but as they were haling off his Cloaths, he ſaw a compaſſionate Man lifting up his Eyes and Hands to Heaven.——He cried to him immediately *Miſerere mei Domine!* and he anſwered him, Are you a Miniſter? And though he had often intreated the Company not to call him ſo, he immediately owned himſelf to be one, and down he came to ſeize him for himſelf; But his Shirt was off before he could get down; and he carried him to his Room, and took away Stockings, Shoes and Breeches; and told him, that if he left them upon him ſome body elſe would preſently have them. At laſt he obtained of him his under Pair of Stockings, by ſhowing him eighteen Piſtoles in the Rollers of the Breeches, but as ſoon as he came on the Deck a Fellow would have the Stockings.

They then dreſſed him up in a few Rags of the Sailors, which ſo changed him that none of the Ship's Crew knew

knew him, but would turn from him till he ſpake to them, and then looked at him with Aſtoniſhment. The Captain ſpake Engliſh well, to whom he addreſſed for ſome Cloathing, but he turned from him with Diſdain; and the Prieſt afterwards told him that he hated him as much.

Providence ſuffered him to be ſpoiled of all that he had thought to ſave in caſe he were taken, but that which he never meant to ſave was preſerved for him. There was an ingenious French Gentlewoman on Board, Mad. *Allaire*, with four Children, going to her Huſband at *London*. Mr. *Colman*'s chief Delight in the Voyage was her little Son of two Years old—whom he made to love him for his Cakes and Sweetmeats. Madam *Allaire* ſeeing a piece of Gold in his Hand as the Privateers Boat was coming on Board, aſked him to let her ſave it for him, which ſhe did, and it brought him nineteen Pounds at *Nants* which made him rich; ſo that what he had no thought of ſaving was preſerved for him, and all that he had projected to ſave for himſelf was loſt.

He was put down into the Hold of the Ship among his ragged Companions, which was at firſt grievous to him; but he found afterward the ſingular Care of Providence in it: for there he was warm, now his Cloaths were taken away; and there he felt no more any Sickneſs, the Motion of the Ship being nothing ſenſible there, to affect the Head or Stomach.

He had been in the Hold but half a Day, when Madam *Allaire* came on Board. The Captain and Officers of the Ship treated her well. She ſoon enquired after Mr. *Colman*, and hearing he was in the Hold, ſhe entreated the Captain's Favour to him that he might be with them in the great Cabbin. When he refuſed that, ſhe aſked leave for him to come up and ſee them. This was granted. But when Madam firſt ſaw him at the Door, ſhe ſhrieked out as if it had been a Ghoſt, ran to him and wept upon his Neck: and he wept with her. Capt. *Gilbert* burſt out into Tears, and ſo did Capt. *Anderſon* and his Lieutenant,

Paſſengers.

Paſſengers. He was naked from his Ears to his Shoulders, and Madam covered him with ſome of her Childrens Linnen to keep him warm. He ſat an Hour with them, eat and drank and returned comforted to his Hold.

Preſently away came a Lieutenant to him, to aſk him if Madam were not his Wife? He told him, No! He ſaid he wondered he would deny it, when he ſaw the Captain treated her ſo well; and they all knew that the Engliſh Miniſters had Wives. He told him if Madam were his Wife he ſhould have no reaſon but to be proud of her and own her. Why then, ſaid he, did ſhe run to you ſhrieking, and fall on your Neck? He told him, becauſe ſhe honoured and loved him as a Gentleman and a Miniſter, and was frighted to ſee him uſed ſo barbarouſly.

When Mr. *Grant* the Mate of the Ship, firſt ſaw him put down into the Hold with them, he turned to thoſe that ſat nigh him, and ſaid, We ſhall bury Mr. *Colman* in three Days Time: But the next Day Mr. *Colman* ſeeing that his Preſence and Company reſtrained the Sailors from a neceſſary Chearfulneſs in their melancholy Condition; bid them be innocently chearful and divert themſelves; upon which Mr. *Grant* (a very grave, prudent and pious Man, 50 Years old) anſwered with Joy; What Mr. *Colman* do you call upon us to be cheerful? What made us ſad was to think you would die here of Sorrow: if we do but ſee you cheerful we ſhall all be merry.

Among the Plunder Mr. *Colman*'s Bible was found, and the Captain was ſo civil as to ſend it to him, with a ſtrict Prohibition of not ſhowing it to any of his Men. This was a ſingular Favour of God to him, the Ten Days he was with them, and all the Days of his Captivity.—One of the wounded Men was dying in the Hold, and he had leave alſo to pray with him.

CHAP. III.

What he met with in *France*, his Sufferings and Succours, embarking for *Portſmouth*, Danger of being loſt, with other Remarbables occurring before he reached *London*.

AT length they caſt Anchor before *Bell Iſle*, and from thence went up the River, towards the City of *Nants*. In the Way they were put on Board a great *Hulk*, but becauſe it was the King's Store-Ship were not permitted to lye ſo much as under the Quarter Deck; it rained and they threw a Sail over them, and Mr. *Colman* ſlept comfortably till the Morning and took no cold.

In the Morning they travelled to *Nants*.

The Vineyards were very pleaſant on the Banks of the River, and the Fruit delicious to him, eſpecially after a tedious ſick Voyage. But he could get little of them.

Madam *Allaire* wrote to her Huſband's Mother at *Rochel*, and to her great Surprize down came her Huſband himſelf in a very rich Dreſs: He had loſt all at *London* and ſo went over to *France*, conformed to the *Romiſh* Church and ſo enjoyed his Eſtate.

Madam underſtood her Religion very well, and was a confirmed Proteſtant, and had Popery in infinite Contempt and Scorn. Her Grief was unutterable afterward, when ſhe ſaw her Children in Danger of being Papiſts, and her Infants baptized in the *Romiſh* Way. The Prieſt teaſed her continually, and ſhe ſent Word to Mr. *Colman* by Mr. *Middlecot*, that ſhe would be glad to be a Beggar in *England*, if Mr. *Allaire* would have ſtaid there. She never was eaſy till ſhe got out of † *France*, into *Holland*, at the End of fifteen Years. The

† *May* 12. 1734. This Gentlewoman paid a Viſit to *Boſton* from *St. Chriſtophers* and was received by Mr. *Colman* with a ſurpriſing Joy after

The firſt Night in the Jayl was a very ſhocking Scene to Mr. *Colman*, but he took a Wiſp of Straw like the Reſt to lay under his Head, and ſlept ſoundly on the Floor till Morning, when the Door was unlocked to let the Priſoners into the Yard. But God gave him and two or three others Favour in the Eyes of the Captain of the Priſon, and he allotted them a better Room by themſelves, one Corner of which they filled with Straw and ſlept there at Eaſe.

Now he cloathed himſelf from Head to Foot with about Three Pounds Ten Shillings. His Wigg coſt him half a Crown, and the reſt was in proportion. But it made him ſo fine, after what he had worn, that when he came into the Yard thus arrayed, his Company did not know him again till he ſpake, which made them very merry.

While he was in Jayl he and his Company were viſited by one Mr. *Welch*, whom God ſent to comfort and cheriſh them. Whether he were a Proteſtant or no he would not diſcover; but when Mr. *Colman* ſaid to him, that he had never before ſeen ſuch Charity; he anſwered it was one of the ſeven Acts of Mercy to viſit and relieve

---

after ſo melancholy a parting 38 Years before. And after mutual Expreſſions of the moſt ſincere Joy ſhe gave him a large and particular Account of her Sufferings in *France*, and Deliverance from them, after a wonderful Trial of Conſtancy and Experience of Divine Support and Aſſiſtance in Times of Need till ſhe arrived ſafely in *Holland*; which Mr *Colman* penned down and left among his Papers. A moſt entertaining Hiſtory, but too long to be here inſerted. He Concludes it with theſe Words,

"Thus in old Age Mrs. *Allaire* and I have renewed the Acquain-
" tance we contracted in our Voyage, with only this Difference that
" Time has wrinkled and made us unknown in Face to one another,
" but improved our Souls, and made them more amiable and pleaſant
" to each other. She is an excellent Chriſtian, waiting for the Con-
" ſolation of her Tranſlation from a World of Evils and Trials, which
" the Grace of God has glorioufly carried her through to whoſe free
" Grace be all the Glory. May we meet and live for ever in the
" Reſt that belongs to the People of God above.

This Gentlewoman may be ſtill living, a Letter of Hers to Mr. *Colman* being found in his Study, dated *London, May* 1747. wrote with her own Hand in the *French* Tongue, Æt. 81.——

Priſoners.

Priſoners. He ſaid nothing about Religion, which a Papiſt ſo compaſſionate as he was, would in all Probability have done. From Day to Day at Noon in came a Joint of Meat dreſſed, and by that Time the Company had eat half their Meat he came with a Bottle of Wine hid under his Coat. He ſent alſo a Blanket or two to cover them. And when at ſeven Days End they were going out of Town, he ſaluted the Provoſt that went with them, aſked him to drink, and treated the Company. So they took each of them a Penny Loaf from his Hand, and bid him farewel: pouring out their Prayers for the charitable Samaritan that had bound up their Wounds.

Late at Night they came to an Houſe and Barn to lodge in, but the Barn was all Mire without a Wiſp of Straw. Mr. *Colman* with two or three turned back to the Houſe, took up the Candle and went up Stairs. The good Woman ſcreamed out, and up came the Provoſt in great Wrath; but being ſhowed an handful of Money the Woman made a low Courteſy and ſo all was well. Mr. *Colman* travelled Ninety Miles on Foot in Four or Five Days and had the beſt of the Inn wherever he came.

At *Rennes* he was accoſted by a young Prieſt with a Crucifix in his Hands, and a few Rabble at his Heels, aſking him in *Latin* what he thought of the Crucifix. Mr. *Colman* ſuddenly anſwered him, That it was not an Object of religious Worſhip. He would prove (he ſaid) that it was, ſo the Rabble got about them. The Provoſt told him he was a Miniſter. O *Diabole*! cry'd one of them. He bid the Prieſt reprove him. He ſaid, no it was too true; for all Hereticks are out of the holy Church, and therefore belong to the Devil, and are going to the Devil, and are Devils. Mr. *Colman* told him he would not have him ſo far to undervalue himſelf as to hold Converſation with the Devil, and bid him farewel. ——The next Morning he came very humble and fawning, telling him that the Fathers had great Eſteem of him, and Compaſſion to him, upon the Report he had made to them; and would not have a Man of his Parts and Learning periſh through

through Ignorance and Prejudice. Mr. *Colman* prayed him to give his Thanks to their Reverences.——

When he came near the Walls of *Dinan* it was a ſorrowful Spectacle to ſee that Part of them covered with Priſoners; but when they entred the Town as many of them as had Money had Liberty to take up Lodgings, for three Pence a Night. Proviſions were exceeding cheap, but the French had no Money to buy. The whole Country was poor that they paſſed through, and as for this Town it ſeemed perfectly to live upon them. Their Stay was long in it; two Months at leaſt; the Cauſe of which was the floating Priſons that King *James* had ſet up which were two great Hulks, one at *St. Malo*, the other at *Dunkirk*; where he put the Priſoners that were taken by Ships bearing his Commiſſion. This the Court of *England* reſented, and would exchange no more Priſoners till theſe Floats were laid down.

At laſt the Paquets arrived at *St. Malo*, and there Mr. *Colman* and others embarked, near a Thouſand of them on board three Boats. He was put on Board the largeſt, about 90 Tuns, and had 400 Men on board. They ſet Sail towards Evening, and ſet their Courſe to ſteer clear of a Ledge of Rocks a few Leagues off in their Way; But before Midnight they were upon them, and in the midſt of Breakers. A timorous Fellow upon the Deck ſcreamed out, and alarmed the living Lading between Decks, and in the Hold. At once they all roſe, and the Maſters with the Men, though they called to them not to ſtir for their Lives, leſt the Veſſel upon ſuch a Motion within ſhould not feel her Helm. But they had as good have ſpoke to the Wind; every one were for running to ſee themſelves die in the Dark; and Mr. *Colman* was left alone in the Cabbin, with a poor trembling Gentlewoman and her two Daughters from *Barbados*.

He had eight Piſtoles left of his Money when the Paquets arrived. He kept two to carry him to *London*, and the other ſix God gave him an Heart to give among his poor Countrymen to redeem a few of them from remaining

ing Priſoners for Debt. God wonderfully repaid him this his Charity to his Companions in Tribulation ſoon after his Arrival at *London* as you will hear.

They landed at *Portſmouth* before the End of two Days, but what with Sickneſs and Cold his Throat ſeemed to be cloſed up: But a warm Supping and Bed, by the Bleſſing of God, made him well the next Morning.

He had lent 30*ſ.* to a young Spark from *New-York*. He told him of a rich Uncle he had half Way to *London*, and prayed him to lend him one of his Piſtoles, to be repaid there. He hired Horſes preſently and they mounted, but he had alſo bought himſelf Bootlaſhes, &c. So that before they reached his Uncles their Moneys were gone, and their Horſes had done their Stage.

His Uncle was a wealthy *Quaker* and received them gravely. But no Credit would he give to this his Nephew, he knew him too well he ſaid. Mr. *Colman* told him what Credit he had given to him, and ſaved him from the Expences of *Portſmouth*——At Table the good Man talked over the ſad Story of *New-England's* perſecuting and hanging the *Quakers*. Mr. *Colman* informed him what a ſtrange Sort of People the *Quakers* were then, and what Provocations they gave our Fathers; how they diſturbed our worſhipping Aſſemblies, and ſometimes appeared in an indecent and terrifying Manner to our timorous Mothers: But after all he confeſſed to him it was wrong in us to return their Perſecutions of us in the Manner we did, and that the People of *New-England* all thought ſo now. †

Mr.

† Vid. Dr. *Cotton Mather*'s Account of them in his Hiſtory of *New-England*, Book VII Page 22, 23. &c.

They oppoſed the good Order both Civil and Sacred, erected in the Colony.—— They broached innumerable Hereſies, and committed innumerable Diſorders.——The Warm Zeal of our Fathers hereupon moved them to make many ſharp Laws againſt them hoping by the Terror of them to prevent the Miſchiefs threatned——And the Government unhappily proceeded to the Execution of ſome of theſe Laws in ſcourging and then baniſhing, and upon their Return hanging Three or Four of the chief Offenders.—But all theſe Laws have been Diſclaimed

Mr. *Colman* then prayed him to adviſe him how to get to *London*. He told him he would lend him Money to carry him thither. Lodge here to Night, ſaid he, and I will have an Horſe and Guide for Thee in the Morning. The good Family entreated him courteouſly in the Evening, and in the Morning his good Hoſt lent him Twenty Shillings: which he called for a Fortnight after and received, with moſt hearty Acknowledgments. But his Kinſman never repayed a Farthing of the Moneys he borrowed.——

There was another young Gentleman, a Rake with a ſober Face, from *Barbados*. He travelled with the Company from *Nants* to *Dinan*, and was lodged in the ſame Chamber with Mr. *Colman*. For him he paid Fifty Shillings in *France*, and in the End had like to have had his Throat cut for it. When this Spark came to *London* he found Sir —— a *Barbados* Knight; an old gaming Companion of his, and won an handful or two of Guineas of him. The Moneys bought him two or three fine Suits, and Linnen agreeable. Which was no ſooner in his Lodgings but he and his Clothes were out of them, and he ſhipped off to *Barbados* again without paying a Penny.

He bragged how generous he had been to good Mr. *Colman* and given him FivePounds for his Fifty Shillings.

---

diſclaimed, renounced and repealed for Threeſcore Years paſt, and therefore Mr. *Colman* could ſay *that the People of* New-England *were of another Spirit and Temper in his Day*. At preſent the *Quakers* are not ſo much as obliged by any Law of the Province to pay Rates for the Support of the Standing Miniſtry in the Towns where they live. And it is found that they have decreaſed, as our good Treatment of them, and Mildneſs towards them has increaſed.——What a Divine of our own Writes is now almoſt univerſally conſented to, Viz. A Man who is a good Neighbour, and a good Subject, has a Right unto his Life and the Comforts of it; And it is not his being of *This* or *That Opinion* in *Religion*, but his doing of ſomething which directly tends to the Hurt of *Human Society* by which this Right can be forfeited.——

God grant the *Monſter* Perſecution may never more appear in any Shape among us.——

A Friend of Mr. *Colman*'s was ſaying in the Coffee-Houſe he wondered at *L*——for abuſing him after this Manner, and a *Sharper* that ſtood by took up the Argument in *L*—— Favour; ſaid he was well acquainted with him, and would ſhew him his Lodgings.——He ſaid he had Money to ſpare, and he would pay him.

Mr. *Colman* was ſo overſeen as to go with the Man upon his Friend's Advice. Accordingly they took Boat and rowed up to *Chelſea*. He led him to an Ale-Houſe over againſt the Knight's Lodgings. The Servants of the Houſe, and the Maſter of the Ale-Houſe told him that *L*—— was returned to *Barbados* above a Week before. By their looking on his Companion, they ſaw that he had known it. So Mr. *Colman* found himſelf kidnapt; and what remained was to get out of his Hands as well as he could.

He dined him handſomely at the Ale-Houſe, and was for returning by Water, but finding no Boat and the Sun haſtning down they walked over the Fields to St. *James*'s. On the Way Mr. *Colman* ſaw his cut-throat Companion on the Look-out at every By-place, and expected to be robbed, if not worſe. But he ſhewed no Fear, and Heaven (to which he cryed) protected him. Some-body or other always appeared on the Way.

When they had paſſed by *Whitehall* it grew dark, and Mr. *Colman* found himſelf puſhed in an Inſtant into a blind *Ale-Houſe*, and his Companion caught him by the Hand and ſaid, we muſt drink one Mug more at parting. Mr. *Colman* ſaw the Servitor's giggle, paying great Reſpect to this his Gentleman as a Man of Figure, and ready to aſſiſt him. So he put the beſt Face he could on it, and while the Ale was drawing he told him that he was a Sollicitor, that he knew where *L*——*y* was and would have him next Morning, but he muſt have Six Shillings for a Writ and Charges. Mr. *Colman* was glad to give him the Money had it been ſix times as much to get rid of him; and they both laughed at parting for very different Reaſons.

Hitherto

Hitherto his Charity and Compaſſion was but ill requited by Men, but within a little time it was abundantly recompenſed by God, as you will ſee in the next Chapter.

CHAP. IV.

The Reception he met with at *London*, his Acquaintance with Divines and other Learned Men, Characters of divers of them, Preaching at *London*, *Cambridge*, *Ipſwich*, *Dedham*, and at *Bath*, --- his Viſits to the two famous Univerſities *Oxford* and *Cambridge*, --- the Honour and Pleaſure he had in the Acquaintance and Friendſhip of *Philomela*, Mrs. *Elizabeth Singer*, &c. &c.

HIS firſt Night at *London* was very melancholy. He had loſt all his Letters from *New-England*, and in them his Directions to his Friends: With Difficulty he found out the Houſe of a Reverend Miniſter, but he could not be ſeen: It grew dark, and he prayed Madam to direct him to ſome ſober Houſe where he might lodge that Night. She did him the Favour, and it looked darker to him now than when the *French* turned him into the Hold.

But in the Morning the pious Mr. *Ives* made him full Amends.—A Man full of Grace, Humility Meekneſs and Charity. He took him into his Arms with the Tenderneſs of a Father, and Madam choſe him good Lodgings.

His dear Brother Mr. *John Colman*, though but a young Man and beginning the World himſelf, yet like a Father to him gave him a Bill of Exchange upon Mr.

Ives for Thirty Pounds Sterling; and what was yet a far greater Piece of Generoſity, he gave him Credit with him without any Limit. He did not treſpaſs on this his Goodneſs further then one Ten Pounds. This made Forty Pounds which he never aſked him to repay.——

The Rev. Mr. *Quick* of *London* was the firſt Miniſter he was acquainted with. He loved the Stranger, and was a very affectionate Gentleman: but extreamly ſudden and quick in his Temper. His Arms and Houſe were always open to him.

It pleaſed God (about this time) to viſit Mr. *Colman* with a dangerous Fever, but Madam *Ives* had provided him with a good Nurſe. Dr. *Moreton* viſited him, and God healed him. Mr. *Quick* was often with him in his Sickneſs and cheered him by ſaying to him, "That he was as near Heaven at *London* as at *Boſton*. It pleaſed God ſoon to recover him.——

Before he got abroad he was ſurpriſed with an Invitation from Mr. and Madam *Parkhurſt* in *Cheap-Side*, to accept of half a Year's Board at their Houſe. God made her a kind and loving Mother to him, and a generous Friend afterward to ſome of his Friends from *New-England*, in their Straits.

This happy Lodging at one of the moſt known and frequented Bookſellers among the Diſſenters, brought him ſoon into an Acquaintance with the City Miniſters, which was a ſingular Advantage and Pleaſure. And ſo it has been to his Country and the Churches thereof ſince, as will be ſeen in the Sequel of this Narrative.

The Family attended the Miniſtry of the Reverend and learned Mr. *How* and Mr. *Colman* with them. This brought him to the Lord's-Table with him and into his Pulpit. Mr. *How* was pleaſed to embrace him as ſoon as the Exerciſe was over, and told him that his Church had lately choſen the Reverend Mr. *Spademan* of *Roterdam* to be his Aſſiſtant and Succeſſor in the Paſtoral Care, and he had accepted their Call. He aſked Mr. *Colman* if he was inclined to ſee *Holland*, and ſaid his Church would bear his

his Charges over; and alſo back again if the People of *Roterdam* did not chuſe him to be their Miniſter, or if he did not like the Place. Mr. *Colman* anſwered him, he greatly deſired to ſee *Holland*, and no Terms could be more agreeable than theſe he propoſed. The Support then was an Hundred and Forty Pounds a Year, paid by the *States*, and he was to be Colleague with the Reverend Aged and Learned Mr. *Joſeph Hill*, by whom the *Greek Lexicon* was corrected and amended.

He was much pleaſed with this Offer of Providence, and ſpake openly of it, by which means it came to Mr. *Hill*'s Ears. For he was then in the City, and averſe to Mr. *Spademan*'s coming over; of which Mr. *How* ſaid nothing when he propoſed the Matter. Mr. *Hill* had wrote a Book of the Dominion of *England* over the Narrow Seas, for which K. *Charles* the II. had given him an Hundred a Year for Life. It had been with-held, and he was now ſuing for it. He came to Mr. *Colman*'s Lodgings, and aſked him if he was the young Man that was going to *Roterdam?* And told him he did ill to act in Concert with Mr. *How* to get his Kinſman away from him who had now been his Aſſiſtant for ſeventeen Years in the Work of the Miniſtry. Mr. *Colman* aſked him with much Surpriſe, if he were the Reverend Mr. *Hill?* And told him that Mr. *How* had never let him know that he was in the City, or that he was not conſenting to Mr. *Spademan*'s coming away. He told him it was the Hope of being under his Miniſtry, Inſpection and Wing that was one great Inducement to him to go to *Roterdam*: But ſince he had the Opportunity now of ſeeing him, and of aſking his Conſent, he ſhould not go without it. He changed his Face upon this and ſaid, "You ſpeak like an ingenious and modeſt Youth, and have already made good Mr. *How*'s Words to me concerning you, and you deſerve a better Settlement than *Roterdam*." But he neither would nor could part with his Kinſman.

Mr. *Colman* went to Mr. *How* and told him what had happened. He ſeemed much ſurpriſed at his ſudden Promiſe,

Promiſe, not to go without Mr. *Hill's* Conſent. He told him there were enough ready to go: and ſo Mr. *Colman* found it; for before the Week was out one went, without ſaying a Word of it to Mr. *Hill*. He told him Mr. *Spademan* was reſolved to return to *London*, and that Mr. *Hill* had nothing to do to hinder it: If the People choſe, the States paid; and in fine, that he had hurt himſelf by not uſing the Underſtanding God had given him.

At which Words Mr. *Colman*'s Head turned, and he ſet him know it, and told him "That he began to queſtion his own Underſtanding ſince he was pleaſed to tax his Conduct as he did."—— He left him in ſome Amazement, and meeting Mr. *Timothy Rogers* told him the Story, and prayed him to ſet him right if he had erred. He ſmiled on him and ſaid, No; However he queſtioned whether many in his Circumſtances would have acted with like Honeſty and Simplicity.——Mr. *Colman* aſked the Opinion of another Miniſter or two, who praiſed him for what he had done. But by this Means he loſt the Favour of Mr. *How* for two or three Months, who would ſcarce look upon him as he bowed to him among the younger Miniſters.

Soon after the Miniſters waited on the King at *Kenſington*, and Dr. *Bates* made one of his fineſt Speeches to him, upon the Diſcovery of the *Aſſaſſination Plot*. It happened the Coach Mr. *Colman* was in came firſt to the *Park-Gate* which led to the *Palace*, and there ſtood the Reverend Dr. *Bates* with his Chair that had carried him over the Stones, through the City; ſo he had the Honour to give him his Place in the Coach, and walk on Foot to the *Palace*.——The Courtiers cloſed about the loved King *William*, and the Miniſters about the Doctor, in a Circle; and then the Doctor delivered his Speech with an Eaſineſs and Gravity that were peculiar to him, and charming to all. My Lord *Chamberlain* led the Miniſters down to a Treat in the Buttery, where they eat a Bit of the King's Bread and drank a Glaſs of his Wine.

The

The Reverend Mr. *Daniel Williams* (afterwards Dr. *Williams*) being out of the City, Mr. *Colman* was aſked to preach for him, and by that means became known to the Reverend Mr. *Calamy* (afterwards Dr. *Calamy*) his Aſſiſtant. Mr. *Calamy* fell into an endearing Love to Mr. *Colman*, ſo far as to tell him he hoped they ſhould ſpend their Lives in one Church. And ſoon after being in Dr. *Bray*'s Lodgings at *Whitehall* the Doctor enquired after Mr. *Calamy* with great Reſpect, and run out in Praiſes of his Book concerning Vows; ſaying, that he had bought up thirty of them for the Libraries in the Plantations, which were then forming. Mr. *Colman* let the Doctor know that he ſhould inform Mr. *Calamy* of the Honour he did him, which he preſently did.

Mr. *Williams* was gone to *Bath*, to paſs a Month there for the Benefit of the Waters: And Mr. *How* who had much at Heart a Reconciliation between the leading Brethren of the two Boards, *Preſbyterian* and *Congregational*, drew up a ſhort Paper on the Head of *Juſtification*, and got it ſigned by Dr. *Bates* and others on one ſide, and by Mr. *Mead*, and Mr. *Mather* and others on the other ſide. Mr. *Calamy* ſent down an Account of this to Mr. *Williams*, with a Copy of Mr. *How*'s Paper, and up he came full of Reſentment, that the Opportunity of his Abſence ſhould be taken for this, as if he were not for Peace, with Truth, as much as any of them.

He drew up twenty Objections againſt Mr. *How*'s Paper, and finding none but Mr. *Colman* in the Bookſeller's Shop, he ſhowed him (young as he was) his Paper of Remonſtrance; and talked over the Objections for an Hour together.

Mr. *Colman* thought the Reaſons againſt Mr. *How*'s Procedure were juſt, though his End was good, *ſcil.* Peace and Unity. But Diſpleaſure had found falſe Doctrine alſo on the Paper, and dangerous Phraſes, which ſhowed, that too warm Zeal for Peace, led wiſe Gentlemen into a Quarrel, and that the moſt guarded Words could not eſcape Objections when once we are angry.

Mr.

Mr. *Williams* carried his Complaint to the Board the next Monday. It was a full Houſe in Expectation of it, for the Thing made a great Noiſe. The Care of the Board was not to ſplit it ſelf again in two. Accordingly, they only choſe a Committee to take the two Papers, and draw up a third in which all might agree. Dr. *Bates*, Dr.——, Mr. *Hammond*, Mr. *Alſop*, Mr. *Burgeſs*, Mr.—— were the Committee. Mr. *How* and Mr. *Williams* were to be preſent, to offer what they had to ſay.

The next thing was where to meet: Mr.—— told them, "That as he came along Mr. *Parkhurſt* had kindly offered his Houſe, if they would meet there. It was agreed, and Mr. *Colman* by this means heard all that paſſed between them, there being nothing but a Glaſs-Door and Curtain between the Gentlemen and him. The Points to be diſputed were nice, and the Gentlemen of a ſuperiour Character, which rendered the Hearing a moſt grateful Entertainment.

They were all very pleaſant. Not an angry Word paſſed between Mr. *Williams* and Mr. *How*. A third Paper was produced, and readily aſſented to by all the eight. So every thing was in *Statu quo*, and a great Flame ſtifled.

There was ſcarce any Difference between this third Paper and Mr. *How*'s, only the Phraſe of *Commutation of Perſons between Chriſt and Believers* was left out; as obſcure and needing Explanation. If Mr. *Williams* had not been pacified, by the perſonal Aſpect of Mr. *How*'s Paper on him being taken away, he might have raiſed as many Objections againſt this alſo.——

Mr. *Colman* had the Pleaſure of dining with all theſe reverend Gentlemen together, after this Meeting and Labour of Love, and heard their Wiſdom on ſeveral abſtruſe Points, wherein he was confirmed by their ſerious and calm Judgments.

Dr. *Anneſly*'s Death was after this, but the Part Mr. *Colman* ſaw of it was moſt pleaſant. * He ſeemed at that

* Yet by the Funeral Sermon upon him, he paſſed ſome Weeks in great Pain.

Time

Time perfectly at Eaſe in Body as well as Mind, with his wonted Cheerfulneſs and Smiles. " Yeſterday, ſaid he, I loſt the uſe of this Finger, and the Day before of that, and to-morrow I look this will be gone. Brother *Beverly*, added he, your Faith has outran mine ; but now I ſhall know before you : I leave you all in the Dark about the Times and Seaſons.

Mr. *Beverly* had in Print fixed on the Year 1697 for the Accompliſhment of all the great *Expectanda*, the Fall of *Antichriſt*, &c. He was one of the moſt humble and modeſt Men living, and yet was ſo bold as to write his Thoughts, and ſet his Time, as is before ſaid. When his Year came and produced nothing extraordinary, the good Man did in the moſt humble and publick Manner confeſs his Error and Preſumption ; aſking Pardon of God and his People.

In like manner the learned Mr. *Fleming* was a moſt modeſt Gentleman in Converſation, but in writing bold and daring. His Motto was *Libere ſed Modeſte* : The *Modeſte* he wore abroad, the *Libere* he kept at Home, uſed it freely, and ſent it abroad in Print.

Providence now invited Mr. *Colman* to ſee the two *Univerſities*. Sir *Henry Aſhurſt*, then our Agent for *New-England*, carried him with him to his Country-Seat near *Oxford*. He rode twice with him thither in his Coach, and had the Honour to dine with Dr. *Hall*, Bp. of *Briſtol*, a venerable humble, grave Divine. He waited alſo on Dr. *Hough*, Bp. of *Oxford*, and Maſter of *Magdalen College*, a bright and lofty Gentleman, polite in Dreſs and Behaviour. Alſo the Rev. Dr. *Gaſtrell*, ſince Bp. of *Cheſter*, did him the Honour to ſhew him the ſeveral Colleges, and what was rare and curious in them. He told Mr. *Colman* that he wiſhed the Diſſenters might have a College in each Univerſity for the educating their Children ; He was perſwaded the Church would then prevail, and the *Schiſm* ſoon ceaſe.——Mr. *Colman* agreed with him that it might be a probable Means of putting an End to the *Schiſm*, the Eſſence whereof lay (as he judged) very much in Uncharitableneſs,

Uncharitableneſs, and that proceeded from the Ignorance we are in of each other.—— Theſe noble Perſons alſo ſpent a Day with Sir *Henry* at his Seat. The Biſhop of *Oxford* paſſed a Complement or two to Mrs. *Aſhurſt*, one of the loveliest Perſons then in the Kingdom, and Mr. *Colman* turned them upon her again when they were gone: But ſhe anſwered, "That was a likely Way to ſtarve indeed, for what ſignified Eight Hundred Pounds *per Annum* only for Life"; ſhe afterward married a Baronet with three thouſand a Year in Land.

It was a vaſt Pleaſure to Mr. *Colman* to know the Piety and Humility of the Lady *Aſhurſt*, Daughter to Ld. *Paget*, and who inherited the high Devotion of her noble Mother. The Lady *Paget* being taxed once for marrying her Daughters to Gentlemen of the *fanatick* Character, replied, I take Notice, Madam, that the Gentlemen of that ſort commonly make the beſt Huſbands.

Mr. *Colman* was ſo happy as to gain the perfect Eſteem of the Lady and her Family. He lived one Fortnight alone with her in the Country, and Sir *Henry* would long after rally him upon his Lady's Fondneſs for him.

Afterwards at *London* ſhe would not ſuffer him to avoid her moſt publick Reſpects in the Congregation. And the honourable Mr. *Bromfield* came charged the laſt Time from *London* with higheſt Expreſſions of Love from her to him. The Daughter with Mr. *Colman* uſed to range over the *Manor* in the Afternoons. She aſked a *Poem* from him: He told her it would lead into a Quarrel. She promiſed it ſhould not on her Part. So the next Day he wrote one with this Title, *A Quarrel with Fortune:* Becauſe (forſooth) he was not equal to her in Rank and Riches — In it was the following Simile,

So have I ſeen a little ſilly Fly
Upon a blazing Taper dart and die.
The fooliſh Inſect raviſh'd with ſo bright
And fair a Glory, would devour the Light.

At

At firſt he wheels about the threatning Fire,
With a Career as fleet as his Deſire:
This Ceremony paſt, he joins the ſame
In Hopes to be transform'd himſelf to Flame.
The fiery, circumambient Sparkles glow,
And vainly warn him of his Overthrow,
But reſolute he'll to Deſtruction go.
So mean-born Mortals, ſuch as I, aſpire,
And injure with unhallowed Deſire,
The Glory we ought only to admire.
We little think of the intenſe fierce Flame,
That Gold alone is Proof againſt the ſame;
And that ſuch Traſh as we like droſſy Lead,
Conſume before it, and it ſtrikes us dead.

One Afternoon as he came from *Oxford*, whether the Steward of Sir *Henry* had attended him, he ſaw a Number of People before him on the *Downe*, and was ſoon told that a Robber was juſt taken and carried to the next Village. He had the Curioſity to go into the Tavern and ſee him. He was a young Fellow of nineteen Years old, and one of the Company was telling after a booriſh Manner, how he rode after him, came up with and took him.— But ſaid the miſerable Wretch, "I yielded honourably. "Yes, yes, ſaid the other, that you did.—Well, 'tis but a *Swing*, cryed the *Robber* very impudently. This turned Mr. *Colman*'s Compaſſion into Indignation, and he ſaid,—— "But vile Wretch con-
"ſider, whither that *Swing* is? Is it not into Eternity?
"And an Eternity of Miſery if you die without Re-
"pentance; as you ſeem willing and likely to do? Do
"you like and can you bear to think of, *A Swing in-*
"*to Hell*, into unquenchable Fire and everlaſting
"Burnings?

A ſhivering Horror fell upon the Villain, and all the Room turned and ſtared on the Preacher; as if they had never heard a ſerious Diſcourſe before. This animated Mr. *Colman* to go on, and he found himſelf helped

to ſpeak very much to his own Satisfaction, on the Occaſion for a Quarter of an Hour.

As ſoon as he mounted again, the *Steward* ſaid to him, "Sir, you have preached a ſurprizing Sermon to one of the moſt ignorant and wicked Villages in *England*."

While Mr. *Colman* was at Sir *Henry*'s pleaſant Seat he received a kind Letter from a Gentleman in *London*, with one incloſed to the Right Reverend the Biſhop of *London*; written as his Friend informed him by his Lordſhip's Order, upon the Recommendation he had received of him: But Mr. *Colman* did not ſee meet to wait upon him with it. At the ſame Time Providence was honouring him with an Invitation to ſee the other Univerſity: for he was called back to *London* by a Letter which informed him, that the Miniſters of the Preſbyterian Board had choſen him to go down to *Cambridge*; the aged Paſtor of a Church there being ſtruck with a Palſy.— Mr. *How* ſeeing him at his Meeting on the Lord's Day, came to his Lodgings on Monday, and in a moſt obliging Manner welcomed him to Town, telling him he had been abſent himſelf three Sabbaths, while he was in *Oxfordſhire*; and if he had been in the City he ſhould have aſked Nobody but him to have ſupplied his Place. Mr. *Colman* was glad to ſee himſelf forgiven by Mr. *How*, and believed he was indebted principally to him and the Rev. Meſſirs. *Quick*, *Williams* and *Calamy*, for the Honour the Board had done him in naming him (a Stranger) for the Congregation at *Cambridge*.

He took Coach on *Chriſtmas* Day, and found in it a Gentlewoman of very good Faſhion and Senſe, with her little Daughter, and was much delighted in the Journey with the agreeable Converſation of the Lady and Prattle of Miſs.

At *Cambridge* Mr. *Colman* found a ſmall Congregation of inferior People, the Shadow of the Univerſity, like that of all Cathedrals, ſtunting the Growth of the Diſſenters.

They liked illiterate Preachers, and when *Davis* and others

others of that Sort came to Town, he was left by one half of his Hearers. They were alſo ſadly tinged with *Antinomian* Principles, and his Texts were too legal for them.*—So he was aſhamed of his Poſt, and wrote earneſtly to *London* to be releaſed from it.—He ſaw all the Colleges there after a Sort, but had none of thoſe honorary Advantages for doing it as he had at *Oxford.*

At twelve Weeks End he returned to *London*, and ſome of the City Miniſters reſolved to take a Turn down themſelves. The Reverend and zealous Mr. *Pomfret* went firſt for a Month, and others followed him.

But at length they got a handſom Subſcription at *London* to the ingenious and learned Mr. *Pearſe*, an excellent Preacher, to fix him at *Cambridge* for two or three Years. He went; and being already well entred into the Mathematicks, ſoon made himſelf known to the learned Mr. *Whiſton*, and became his moſt eſteemed Friend. A fatal Friendſhip! for then he alſo drank in Mr. *Whiſton*'s Arrian Principles, which has ſince been the Spring of ſo much Strife and Confuſion and every evil Work among the Diſſenters.

Within a few Weeks after Mr. *Colman* was invited to the great Town of *Ipſwich* in *Suffolk*.—In his Way thither God graciouſly preſerved him from a very dangerous Snare, which three ill Women laid for him. He found them in the Stage-Coach, ſupped with them in the Evening, and was retired to his Chamber: But as he was going to Bed one of them knocked at his Door, and told him that they had mulled a Glaſs of Wine, chiefly becauſe of the Cold that was upon him, and he muſt needs take Part of it with them. In their Chamber were two Beds, and he heard one of them gigling behind the Curtains of the furthermoſt Bed. He began now to ſuſpect them, when one of them told him, that truly they were afraid to lie in the Chamber alone; that the furtheſt Bed would hold them three; and they begged of him to

* Like as at this Day in ſome Places of *New-England.*

lodge

lodge in the neareſt Bed. He told them he was greatly ſurpriſed at their Motion, and aſhamed of it, that their Fear was groundleſs; no Danger would happen to them in the Inn; if there were any he ſhould make a poor Defence; and that in ſhort, they utterly forgot what they owed to their Reputation and Virtue, or to his. So they begged his Pardon, and he ſuddenly ſtept into his own Chamber.

At *Ipſwich* he ſpent eleven Weeks very pleaſantly, and with much Satisfaction; but they needed a Preacher only every other Lord's-Day. The excellent Mr. *Fairfax* divided his Time with them and ſome neighbouring Congregations, as the Biſhop of them all. Being now got to a plentiful Fiſh-market, and near to the Oyſter-Banks, he began to think himſelf again in *New-England*. He viſited *Yarmouth* and *Beckles*, and ſaw his Father's Relations. He lodged at one Mr. *Steward*'s, where he was moſt generouſly entertained.

More eſpecially he there became known to the venerable Mr. *Burkit* of *Dedham*, which is eight Miles from *Ipſwich*. Mr. *Burkit* held a Lecture which he attended. He was pleaſed to call him the beſt Hearer that he ever had. Every other Lord's-Day almoſt Mr. *Colman* preached at *Dedham*, and the People ſpake of calling him to be their Miniſter. When Mr. *Burkit* heard of it he was ſo good as to beſpeak a Lodging for him at the beſt Houſe in the Town. There was a Gentlewoman, a Widow, that had ſix hundred a Year, a Diſſenter in Principle, but a Conformiſt for Mr. *Burkit*'s Sake, ſitting under his excellent Miniſtry with great Delight. Madam, ſaid he to her, I hear that our Congregation of Diſſenters are about to chuſe that young Man of *Ipſwich*, of whom I told you; if they do, invite him to take his Board with you: It will be a Comfort to you for him to pray in your Family, and I am ſure it will be ſo to him to be in your Houſe, for that little People can do but little for him. — A teaching Inſtance of Moderation, Charity and Brotherly-love this, in a Churchman to a Diſſenter, worthy

thy to be told and imitated. — This is but agreeable to what the Rev. Mr. *Nathaniel Parkhurſt* (who writes his Life and ſeems to be of the ſame Spirit) records of this great and good Man, Page 49. — " As he was a Member " of the Church univerſal, he had a good Reſpect and " Eſteem for many of *our* diſſenting Brethren that are " ſound in the Faith, and holy and exemplary in their " Lives, though they had different Sentiments from him " in Matters of leſſer Moment ; and as he met with any " of them, converſed with them freely ; and I doubt " not but he has given an acceptable Account of his Prac- " tice in this Matter to our Lord Jeſus Chriſt, *of whom* " *the whole Family in Heaven and Earth is named.* But there happened at this Time to paſs by an itinerant, powerful, illiterate Preacher, who had been a Taylor ; and he cut Mr. *Colman* out of the whole Cloth, as he uſed pleaſantly to relate it, and left him but three Votes.

Mr. *Gale* was the chief Gentleman of the Congregation at *Ipſwich* : Venerable for his Age, Gravity, Wiſdom and true Piety. When King *James* the II. had took away their Charter, as he did others, he named Mr. *Gale* Bailiff in his new one. The Day came for it to take Place, and the new Commiſſion was read in the Court-Houſe. Mr. *Gale* ſtood up and with great Modeſty and Reſpect aſked, if there were any Objection to be made againſt the new Corporation taking Place and Authority upon them ? — When all being ſilent, He to the great Surpriſe of the whole Aſſembly told them, " That if no one elſe had ought to object he muſt do it himſelf. So in an handſome Speech he ſhewed the Illegality of the preſent Commiſſion ; that the Town had done nothing he knew of to forfeit their former Charter ; and that it ſtood good till tryed and condemned in a legal Proceſs ; and that therefore he was under a Neceſſity to refuſe the great Honour which his Majeſty was pleaſed to do him, how ambitious ſoever he was to ſerve his King and the Town. While he ſpake to this Effect, the People gazed and bowed, and were ready to worſhip

worſhip him for his Honour, Honeſty and Courage.—

Mr. *Gale* had a Land *Tortoiſe* in his Garden, that for the five warm Months ran up and down his Walks, and eat of a kind of Plantain which he ſet every where for it. In *September* the Creature took into the Ground, and from Year to Year continued there for about ſeven Months. While Mr. *Colman* reſided there it came up in *April*, but miſtook its way, and was found in the Church-Yard, which was parted from the Garden by a Wall.

There were Companies of Soldiers that Winter billeted in *Ipſwich*, and ſome other neighbouring Towns; and ſeveral Robberies were committed by them. One Day he was himſelf dogged out of Town by a Soldier, and had ſtraggled into a little Thicket of ſmall Trees or Bruſh, by the Side of a Field adjoyning to the Lord ——— Park, there he happily turned to gaze about, and look down upon the Town: When the Soldier within a few Rods of him ſtopt ſhort and looked round him: At the ſame Inſtant he jumpt over the Fence, and his Lordſhip's Coach appearing in Sight, he made towards it as faſt as he could, and returned into Town.

At *Bury* he attended the Seſſions, my Lord chief Juſtice *Holt* being the Judge.—He was aſtoniſhed at the Powers and Sagacity of that great Man and the Diſpatch he made of Buſineſs as well as his Integrity and Juſtice. Several Wretches received Sentence of Death (at that Time) for Robberies committed by them; the greateſt Rogue of the Gang commonly hanged the reſt.

But O the Shreiks at the Bar when the Sentence was pronounced upon them, "Mercy, my Lord, Mercy! Tranſportation, my Lord, Tranſportation! A moſt affecting Repreſentation truly (as he has obſerved in his Record) of the Agonies of the Condemned at the great Day.

My Lord had the following fine and awful Paſſage in his Speech before he gave Sentence. "There are ſome indeed that are innocent and virtuous, who have been unjuſtly put to Death; and ſome have been hurled down to

to Deſtruction for their Piety and worthy Deeds: Virtue was grey Hairs to them, and an unſpotted Life was length of Days. — But ſuch Wretches as theſe (ſaid he) we are forced to cut off as we do Wolves and Beaſts of Prey, &c.

Soon after Mr. *Colman*'s return to *London* Mr. *Chriſtopher Taylor*, Miniſter of *Bath* was choſen by a Church in the City to be their Paſtor. And now the Rev. Preſbyterian Miniſters did him a ſecond Honour altogether without his ſeeking it, or knowing of it. They named him to ſucceed in Mr. *Taylor*'s Place at *Bath*, and told him becauſe it was the Reſort of the Gentry of *England*, both the religious and profane. The Rev. Mr. *Showers* and Mr. *Calamy* appeared moſt to him in the Motion. They ſaid, it was the beſt Stirrup in *England*, whereby to mount the beſt Pulpits that might be vacant. They promiſed him, that if he would ſerve the diſſenting Intereſt there a few Years, they would get him ſetled at *London*.

He readily came into this Motion, for he wanted to ſee the Waters which he had heard ſo much of, and he found more than he had heard. He deſired alſo to ſee the *Weſt Country* and *Briſtol*.

He had the Pleaſure to ride down in Company with the Rev. and learned Mr. *Nathaniel Taylor*, and Mr. *Timothy Rogers*, with whom he viſited ſeveral worthy Gentlemen on the Road; Mr. *Taylor* of *Newbury*, Mr. *Doolittle* of *Reading*, and others. — At *Bath* he ſpent five Weeks with them in the ſame Houſe, and Mr. *Taylor* ſeeing him ſad at their going away, gave him his Hand and cheered him with theſe Words, "Well, *Colman*, you are an ingenious Youth, and we will have you with us at *London* within a few Years.

With them he viſited *Briſtol*, and became acquainted with the venerable Mr. *Weekes*, Mr. *Noble*, Mr. *Kentiſh*, Mr. *Pope* &c.

Mr. *Rogers* had once been in the Depth of religious Melancholy, and he wrote a valuable Book on the Subject upon his Recovery. But now he was in the other Extream,

tream, the merrieſt Man in the World. Mr. *Colman* was called by him all the dull Things that Wit could invent, but from an Heart full of Love. He was now Aſſiſtant to Mr. *Showers* in *London*.

One Day Mr. *Colman* ſpake his Mind to him freely about their private Baptiſms. He ſuddenly replied, why our People give me but eighty Pounds a Year, and my Baptiſms are worth fifty Guineas to me. He ſaw by this the wretched Snare and Temptation that had baniſhed the Ordinance of Baptiſm out of their publick Worſhip.—

Indeed he ſaw but one publick Baptiſm all the while he was in *England*. It was at Mr. *How*'s Church; the People got up over one another Shoulders to gaze. Mr. *How* looked round about with an awful Pauſe that drew the Attention and Eye of all preſent upon him, and then began, "I am ſorry it is ſuch a Rarity! That there ſhould be ſuch a gazing at it! &c.

In the City of *Briſtol*, the Gentlemen of Mr. *Weekes*'s Congregation went in a Body to the Paſtors, and prayed they might have the Baptiſms in publick, promiſing to make the ſame Preſents as they did in private. By this Means they immediately prevailed.

While Mr. *Colman* ſojourned at *Bath*, a Gentleman came thither to drink the Waters, who was tormented in a dreadful Degree with the Gout. The Wretch lay ſwearing and curſing, inſtead of repenting and praying; wondering what he had done that God ſhould lay ſuch Pains on him more than on others. At laſt ſending his Man down to warm him ſome Broth, he fell on his Sword and died. And went without doubt, to blaſpheme on for ever; Curſe the Author of his Plagues, and gnaw his Tongue for Pain. They brought him in Mad as indeed all Self-Murderers are: But ſuch Juries are worſe than Mad, and deſerve to be buried under the Gallows.

Mr. *Colman* ſpent two Years at *Bath*, and found good Acceptance with the People and with the Strangers there. Before he had lived among them two Months he became acquainted with more Families of Faſhion in *London* than he had done by living there two Years. The

The People at *Bath* had been uſed to a different Sort of Preaching from his, and did not ſeem to reliſh his Way at firſt. So he propoſed to them to think of ſome other, more agreable to their Taſte, and that might better pleaſe and edify them. They bluſhed, and prayed him to continue his Services among them: And within a Quarter of a Year were ſatisfied and delighted with them.

Among the Phyſicians that ply at *Bath* the Summer Seaſon was Dr. *Baynard*.— He was a Gentleman of great Wit, and gave himſelf a great Licence in it, more eſpecially againſt the Conformiſt Clergy. — Mr. *Fleetwood Shepard*, and Mr. *Pocock* (Mayor of the City that Year) were Gentlemen of the ſame Character for Wit and Mirth. No wonder if they were very great and intimate Friends. — Mr. *Pocock* fell ill of a Fever, and Mr. *Baynard* was his Doctor.

One Morning after drinking the Waters the Doctor went to ſee his Patient, and *Shepard* with him. *Baynard* found him dying by his Pulſe, and looked ſad upon it; but *Shepard*, ignorant of his Danger, ſaid to him with wonted Pleaſancy and Droll, — "You lie here *Pocock* while we want you daily at the *Bear*: There is the beſt Red come to Town you ever taſted."—*Pocock* caſt a dying Look on him and ſaid, "I ſhall never be with you again.—No, anſwered *Shepard* looſly, "Why then come and ſee us, *Pocock*, for we always loved you dearly.

Upon this he turned on his Heel, and went down, and *Baynard* after him. They went to the Coffee-Houſe which was but three Doors off from Mr. *Pocock*'s, and at Eleven it was Time to go Home and dreſs. But as *Shepard* ſtepped out of the Door, he fell a trembling and cried out, "Hold me *Baynard*, hold me"! The Doctor caught him in his Arms, and all the Gentlemen (who were many) in the Room ran to the Door, where they ſaw Mr. *Shepard* frighted and ſtaring, and heard him ſaying, "Don't you ſee *Pocock* there? in the Middle of the Street! Why there he goes,—two Men lead him along!

long! and now he is got up to the Gate,"—(which was but the Length of a Street from the Coffee-Houſe.)

When Mr. *Colman*'s Landlord, who was Serjeant of the *Bath* (Mr. *Shelſton*) told him this wonderful Story, as a certain Matter of Fact, that happened but two Years before, he reſolved to enquire of Dr. *Baynard* about it, for he was well acquainted with the Doctor, and he ſometimes came to hear him preach.

The Doctor aſſured him of the Truth of the whole Account, and when he aſked him what Effect it had on Mr. *Shepard*, he ſaid, He was ſick upon it for two Days, but when he got out again he was as merry and wild as ever. He ſaw nothing himſelf (he ſaid) but heard what *Shepard* ſaid to their dying Friend, and he had no Doubt but that *Shepard* ſaw an Appearance of him.—They ran to the Mayor's Houſe, and were told, he was juſt now dead.

Well, Doctor, ſaid Mr. *Colman* upon it, Too well are our Saviour's Words verified, "*Neither will they be perſwaded though one come from the Dead.*" No Sir, replied the Doctor, "Theſe Things were never meant to convert us: It is the good Word which you preach to us, muſt do that, if it ever be done."

This Story is ſo remarkable and well atteſted, as few (if any, in all its Circumſtances) are like unto it.

And doubtleſs the good Providence of God orders ſuch Things every now and then, as ſuperadded Teſtimonies to revealed Religion, in the great Doctrine of the Soul's Immortality, a ſeparate State, and the Judgment to come.— This was a Teſtimony to all *England*, and more eſpecially to the Nobility and Gentry through the Kingdom, who all heard of it, and little heeded it.—No Doubt but the Fame of it went immediately to the King's Court.†

If Mr. *Glanvill*, Arch-Deacon of *Bath* in his Day,

† This Sir *Fleetwood Shepard* was afterward Gentleman-Uſher of the *Black Rod*, and well known by a Poem in *Prior* to him.

had

had been living he would have triumph'd in this evident Teſtimony to an inviſible World at his own Door: For there is ſcarce the like open inconteſtible Account in his *Sadduciſmus Triumphatus*. But none have been ſo good and juſt to the Publick as to publiſh this to the World.

While Mr. *Colman* was at *Bath* he preached for Mr. *Cummins* of *Shepton-Mallet*. He was a worthy Miniſter and a ſtrong, ſtout Man. Within a few Years after he met with a Robber on the High-Way that bid him deliver, with his Piſtol in his Hand. Mr. *Cummins* told him he muſt give him Leave to diſmount, which he did, the Robber being on his left Hand. In an Inſtant Mr. *Cummins* took the Wretch by the Foot, and canted him over his Horſe, and as he came to the Ground his heavy and ſtrong Foot was upon him, and lighting upon his Breaſt, ſtruck the Breath out of his Body. Mr. *Cummins* was amazed to find him dead, and ready to repent of what he had done. Inſtead of praiſing him for his Courage, or excuſing him from the Suddenneſs with which a Man acts at ſuch a Time, ſome were ready to cenſure him as a cruel Man, and that he had not the Pity which becomes a Miniſter for a poor Soul. Mr. *Cummins* was forced to paſs his Trial.

One of the firſt Pleaſures Mr. *Colman* had at *Bath* was his coming into an Acquaintance with the lovely *Philomela*, Mrs. *Elizabeth Singer* of *Agford* near *Frome*. She had a Volume of Poems then in Print, being about her twenty-fourth Year. Mr. *Rogers* had made her an high Complement, in a Book he dedicated to the virtuous and good-humoured Ladies. Mr. *Singer* invited him to come and ſee his Daughter, that ſhe might thank him. Mr. *Colman* invited himſelf to go with him, having read her Poems. They found her comely in Body, lowly in Dreſs, with a Soul fair and bright as an Angel.

Mr. *Singer* led them out to ſee his Daughter's Walk or Lodge near his Houſe, where ſhe uſed to meditate and compoſe. It was a retired and ſhady Path; a Rivulet on one Side, and tall ſpreading Trees on the other. Mr.

Rogers

Rogers required Mr. *Colman* to make a Compliment on the Place: Her Father join'd his Requeſt; when they returned he ſent her a Poem which began thus,

So Paradiſe was brightned, ſo 'twas bleſt,
When Innocence and Beauty it poſſeſt.
Such was it's more retired Path and Seat,
For Eve *and muſing Angels a Retreat.*
Such Eden's *Streams, and Banks, and tow'ring Groves;*
Such Eve *her ſelf, and ſuch her Muſe and Loves.*
Only there wants an Adam *on the Green,*
Or elſe all Paradiſe might here be ſeen.

Mr. *Singer* was highly pleas'd with Mr. *Colman*, and prayed him to enter into a Friendſhip and Correſpondence with his Daughter, and that he would often come and ſee them.

Mr. *Singer* called himſelf *Argos*, having an hundred Eyes upon his Daughter, but he ſeemed to ſhut them all in Mr. *Colman*'s favour. Both Father and Daughter treated him with utmoſt Freedom and Affection. Before Company eſpecially, Mrs. *Singer* behaved as though he had been her Brother. Mr. *Colman* loved her without the leaſt Intention of ever ſaying ſo to her. She ſaw it, and it pleaſed her greatly. They wrote to one another often: Mr. *Colman* made long Viſits, ſometimes for Days together: And they were always unwilling to part.

Once he viſited her at my Lady *Weymouth*'s, who much eſteemed and honoured her. So did Biſhop *Kenn* who then reſided at that noble Houſe. Mr. *Roberts* of *London* was then with Mr. *Colman*. They carried a Note from her Father without which they could not have ſeen her. She let the Family ſee how much ſhe regarded him. The Biſhop gave him his Bleſſing. And at a Mile from the Seat they met Mr. *Phillips* of *Frome*, a very aged gracious Miniſter, and he bleſt Mr. *Roberts*. Upon which he turned and ſaid to Mr. *Colman*, Now, Sir, I am even with you.

Mr.

Mr. *Singer* told Mr. *Colman* that *Philomela's Mother* was every way her Superiour, in Knowledge, Wiſdom and Grace. And that he had buried a younger Daughter, her equal in Knowledge, and Superior in Grace. *Philomela* her ſelf told him it was very true. The Diſcourſe of that Afternoon was upon this dead charming Siſter, the Father being gone out to his Work. She told him the following moſt entertaining Story.

" My Siſter, ſaid ſhe, was a Year or two younger than I, and her Affection as well as Wit was quicker. I ſeemed however to my ſelf to think more thoroughly. She deſired ever to be with me, and I wanted to be more by my ſelf. We often retired by Conſent, each to her Chamber, to compoſe and then to compare what we wrote. She always exceeded me in the Number of Lines, but mine I think were more correct. She exceeded me much in the Fondneſs of Love, but never in the Truth and Strength of it. She was jealous of me that my Love was not equal to her's, and invented an hundred Ways to try me; many of which I thought childiſh and weak, and therefore ſometimes rather reproved then complyed with. This gave her Grief, and I ſhould find her in Tears, which I could not put a ſtop to but by the tendereſt Words and Embraces.

" We lived Years together as happy as Children could be in one another; We lived religiouſly together; took Care of one another's Souls, and had our conſtant Hours for Retirement and Devotion. We were daily ſpeaking to one another of the Things of God, his Being, Perfections, Works; the Wonders of Creation and Providence, the Myſteries of Redemption and Grace.—— My Father in his Widowhood took great Delight in us, cheriſhed our Love to God and one another, but like good *Jacob* was fondeſt of the youngeſt, admiring all that ſhe ſaid or did. And in her Death he was to be tried.——

" But it was I that was taken *ſick*, to a very dangerous Degree. And when the Phyſicians were giving me

me over, my dear Sister came to me drowned in Tears; and earnestly kissing me, besought me to tell her whether I was (through Grace) prepared to die? Whether my Interest in Christ and Title to Heaven were comfortable and clear to me? For she was afraid I would die; and she could not part with me only to go to Christ, which was far the better.

"I looked earnestly upon her and said, "Why Sister, do you think me dangerous? I must confess to you my Distress would be great on the Account of my Soul, if I thought my dying Hour were now coming on: For I have not that full Assurance of my Interest in Christ, which I have always begged of God I might have, before he would call me hence.

"No sooner had she heard me say this, but she fell as in an Agony on her Knees by my Bed, and in a manner inexpressible for Fervour and Humility, she begged of God, "That if her Father must have the Grief of burying one of his Children, it might be her: For through his free Grace, and to the Glory of it, she could humbly profess before him her assured Hope of her Interest in his everlasting Mercy through Jesus Christ. Wherefore she could gladly and joyfully surrender her self to dye, if it might please God to grant her Sister a further Space wherein to make her Calling and Election sure.

"Having prayed thus in a Transport which was surprising and astonishing to me, she kissed me and left the Room, without giving me Time or Power to answer her a Word. And, what is almost incredible to relate, from that Minute I grew better and recovered, but she took her Bed and died within a few Days. *

"Conceive if you can Mr. *Colman* how I was astonished at this Event of Providence, and over-whelm'd with Sorrow; and my Father with me. Yet I reco-

* She was about twenty Years old, as the Author of Mrs. *Rowe*'s Life reports.

vered

vered Health: but the Load of Grief upon me confined me to my Chamber for more than ſix Weeks. My chief Work was to conſider the Mind of God, in this his Mercy to me, that I might make it evident to my ſelf, that indeed in Love to my Soul he delivered me from the Pit of Corruption. I ſet my ſelf to comfort my Father, what I could, and that was his Care for me. We durſt not be inconſolable under a Bereavement ſo circumſtanced: Yet my mourning is always returning with the Remembrance of a Love ſtronger than Death, and bright like the Seraphims, thoſe Flames of Love and Devotion.

How exalted a Converſation was this which Mr. *Colman* had with Mrs. *Singer*. He told her upon it he was more in Love with the Dead than the Living: And that ſhe muſt yield her Siſter the Victory; and confeſs her Love to excell in Strength as well as Fervour.

After many ſuch happy Converſations the Day arrived when he was obliged to pay a parting Viſit, being earneſtly invited to *New-England* and to a Settlement in *Boſton*, which he informed the Family of——when Mrs. *Singer* poured out a thouſand Wiſhes for his Proſperity; his Serviceableneſs in the Church of Chriſt on Earth, and his Happineſs with her in that above for ever. Her Father added a thouſand Prayers and Bleſſings to her's, with Tears and the moſt tender Embraces, Mr. *Colman* believed God called him to return Home to his dear Relations and loved Country.———

His Character of Mrs. *Singer* in his Manuſcripts follows,——"She was an heavenly Maid of ſublime Devotion and Piety, as well as Ingenuity and Wit. How ſhe had collected ſuch a Stock of Knowledge and Literature, by reading and Converſation, without a learned Tutor * was wonderful. But her Wiſdom and Diſcretion

* The Author of her Life tells us that the honourable Mr. *Thynne*, Son to the Lord Viſcount *Weymouth*, inſtructed her in the French and Italian Languages. I ſuppoſe this was after Mr. *Colman*'s return to *New-England*.

outſhone

outſhone her Knowledge. She had only her Mother-Tongue, but had made all the Improvement of an Academical Education. She was a Poet, a Philoſopher and a Divine. And above all, a moſt devout Worſhipper of God in Secret and in Publick. She hid her ſelf in the publick Worſhip in an obſcure Place, where ſhe could neither ſee others nor be ſeen by them.

" Muſick, Poetry and Painting were her three Beauties and Delights. She uſed her Pencil almoſt as well as her Pen. She never was idle, but either her Needle or her Pencil was going in all Converſations. And what ſhe drew ſhe gave to the Company.——She uſed to declare the great Aſſiſtance ſhe had ſometimes found in her Devotions by the Organs, and Anthems well ſung to them. † ——

CHAP.

† The ingenious and learned Mr. *Grove*, Author of the firſt Part of Mrs. *Rowe*'s Life (then Mrs. *Singer*) takes ſome Pains to inform the World, That Part of the above Story is entirely without Foundation in the following Words, (and then makes ſome Reflection on it.) " There is a *Story* (ſays he) which becauſe it has been confidently reported by ſome, and credited by a great many others, I " ſhall for the Sake of the Reflection it will afford me, and the Opportunity of aſſuring the World, after inquiring of the Perſons beſt " able to inform me, that it is entirely without Foundation; though " were it ever ſo true, it could not be made an Argument againſt " Mrs. *Rowe*'s early Piety, as it has been thought by ſome to be.

" The Story is this; Mrs. *Rowe*, then Mrs. *Singer*, being dangerouſly ill, and under viſible Diſtreſs at the Apprehenſion of her approaching Change, her *Siſter* who obſerved it, aſked her tenderly, " whether ſhe was not willing to die? And Mrs. *Rowe* frankly confeſſing ſhe was not, the other ſaid, ſhe would retire then, and pray " to God that ſhe might be taken in her Room; being as willing to " leave the World as the other could be to continue in it, which accordingly ſhe did; and the Conſequence was, that Mrs. *Rowe* recovered, and her Siſter ſickned and died, &c. &c.

It is readily owned this Story has been confidently reported by ſome, particularly Mr. *Colman* who in his Life-Time related it to many, and alſo left it (as it has been now given) in Writing among his Papers, and moreover it appears by Letters in his Study, that he ſent it over to *England*, ſoon after Mrs. *Rowe*'s Death.—Yet this ingenious

CHAP. V.

Invitations to return to *New-England* --- His Ordination at *London*--- Arrival at *Boſton* and Settlement there--- Letters ſent to him before his Embarkation and ſoon after.

MR. *Colman* as I hinted in the foregoing Chapter received kind Letters from a Number of Gentlemen in *Boſton* the Place of his Nativity, who had built an handſome Houſe there, informing, "That they had choſen

---

genious Gentleman is pleaſed to diſpute the Fact. But on what Ground? Becauſe he had inquired of Perſons (in his Apprehenſion) beſt able to inform him of the Circumſtances of this Matter, and it ſeems they were ignorant of them, and hence he aſſures the World, that it is entirely without Foundation.

The Gentleman himſelf is ſaid by the Editor of Mrs. *Rowe*'s Life to have had a long * Acquaintance with her," and yet had never heard her mention it on any Occaſion, which no Doubt ſerved to ſtrengthen his Diffidence.

But why ſhould it be thought incredible or even improbable after ſuch a Number of Years were paſt, "That Mrs. *Rowe* from whom Mr. *Colman* poſitively aſſerts he had it, ſhould omit to relate theſe Circumſtances to every new Acquaintance. However, this Gentleman's Denial of a Fact on the Ground mentioned, is not ſufficient to invalidate the Teſtimony of any good Man and true, much leſs the poſitive Declaration of a Perſon of Mr. *Colman*'s Character.

I can't but obſerve how this ſame Gentleman in his eighteenth Page ſeems plunged, and at a Loſs about another Thing, viz. ſpeaking of Mrs. *Rowe*, The Occaſion (ſays he) of her Poetical Name *Philomela*, which from this Time ſhe was known by to the World, whether ſhe aſſumed it to her ſelf, or was complimented with it by her Friends I have not been able to learn.

Now if after enquiring of the Perſons beſt able to inform him, and by his long Acquaintance he did not arrive to any Certainty about

---

* *It is not ſaid how long—A few Years—Ten or Twelve is ſometimes called ſo.*

choſen him to be their Miniſter, and urging him to make what Haſte he could to them. Theſe Letters were ſubſcribed by Meſſirs. *Thomas Brattle*, *Benjamin Davis*, *John Mico*, *Thomas Cooper*, and *John Colman* in the Name of the reſt, and in them they only propoſe to him that the holy Scriptures might be publickly read every Sabbath in the Worſhip of GOD, which was not practiſed in other

---

this Fact (which by the Way, was about the ſame Time of her Life with the other) why need he to have been ſo confident of the Story's being entirely without Foundation ?

I join with him in the Reflections he makes on the Story, which was the other End of his mentioning it, viz. They muſt be very weak Perſons indeed who make any Part of the Story an Argument againſt Mrs. *Rowe*'s early Piety. The Relation of it ought not, need not be conſtrued in the leaſt to her Diſadvantage. Many excellent Perſons have all their Life-Time been in Bondage through Fear of Death— We have known Doubts and Darkneſſes ſometimes ariſe in the Minds of Chriſtians of the higheſt Form among us in ſuch a trying Hour.

The Reaſons the Gentleman is pleaſed to add upon a Suppoſition of the Truth of the Story, are alſo paſſable and may ſerve to clear Mrs. *Rowe* from any Indecency of Expreſſion.

Upon the whole, I muſt be allowed to think that the Story in all its Circumſtances as related by Dr. *Colman* is truly wonderful and worthy to be publiſhed to the World.—

N. B. Since I wrote theſe Remarks I find a Letter of Dr. *Colman* to a Gentleman of Diſtinction after he had read Mr. *Grove*'s Account in which are the following Words :

" Her Picture is exactly true, and ſo is the Account of her excellent Father, and he once told me, that his Daughter was in no wiſe to be compared with her Mother. What a glorious humble Family has it been ! like that at *Bethany* which JESUS loved, and where he was wont to lodge ! It is now extinct in Mrs. *Rowe*, who has carried it to the Height that human Nature has arrived to, ſince the Days of Inſpiration ; and has left a *Blaze* on the Name of *Singer*, which ſhall never be extinguiſhed———— Exalted and aſcended Spirits neither need nor value a Name cut in Marble over their Bones, (ſhe and her Father lie in an obſcure Village without a Stone by her Order over them) but indeed ſuch a Monument as Mrs. *Singer* and her righteous Friends have here raiſed for the Inſtruction, Admiration and Aſpiration of Survivors, is a Name and Praiſe and Glory. *Give her of the Fruit of her Hands, and let her own Works praiſe her in the Gate.*

But I am ſorry for the Diffidence and Lameneſs with which the Story I had from her own Mouth is here told, and am perſwaded there is an Error in the Date of the Siſter's Life.

Churches,

Churches of *New-England* at that Time, and that they might lay aſide the Relation of Experiences which were impoſed in other Churches, in Order to the Admiſſion of Perſons to the Lord's-Table.

This Invitation was very acceptable and pleaſing to him, for his Heart was always very much in his native Country, and to the Churches of Chriſt here, and the more acceptable it was by Reaſon of the kind and encouraging Letters which accompanied it from his excellent Friends the Honourable *John Leverett*, the Rev. Meſſirs. *William Brattle*, *Ebenezer Pemberton*, and others. A few Paſſages out of ſome of theſe are preſented unto the Reader.

Mr. *Leverett* writes,

—" I ſhall exceedingly rejoice at your Return to your Country. We want Perſons of your Character. The Affair offered to your Conſideration is of the greateſt Moment. I pray Almighty God to be your Director in it. Your Return is heartily deſired by all that I have heard ſpeak of it, but it can't be more agreeable to any Body than it is to, Sir,

Your ſincere Friend, *&c.*

Mr. *Brattle* writes,

—" This waits on you with my Deſires and Hopes, that your Circumſtances will allow you to entertain and accept the Invitation.

The good Reſpect the *Boſton* Miniſters have for you (as well as others) ſhould methinks encourage your embracing the Motion now made to you.—As for my own Part I ſhall account it a Smile from Heaven upon the good Deſign of theſe Gentlemen, if you can ſend them an Anſwer of Peace, and would hope that your ſo doing will reſult to your mutual Rejoicing. — May God direct you in the Matter.

Your real Friend and Servant, *&c.*

Mr. *Pemberton* writes,

—" With this you will receive a kind Invitation to return to your own Country, which you cannot but have

a

a great Tenderneſs for, and your Affection will I truſt, conſtrain you to comply, and hope it will not be to your Diſadvantage.—The Gentlemen who ſollicit your Return are moſtly known to you—Men of Repute and Figure, from whom you may expect generous Treatment; and among them, I doubt not, but you may be peculiarly ſerviceable to the Lord Jeſus Chriſt—which is the higheſt of your Ambition. I believe your Return will be pleaſing to all that know you, I am ſure it will be inexpreſſibly ſo to your unfeigned Friend and Servant, &c.

The like ſtrong Expreſſions of Reſpect and Eſteem are to be read in the Epiſtles of divers others.

When he took leave of his Brethren at *Bath*, he told them he knew not how to do it better than by ſubſcribing with them, to pay off the Debt of Fifty Pounds, which they yet owed for their Meeting-Houſe; which he did and ſo left them.

When he came to *London* (*Auguſt* 1. 1699) he found moſt of the City Miniſters, to whom he was beſt known out of Town, viz. the Rev. Meſſirs. *How*, *Quick*, *Nathaniel Taylor*, &c. &c. &c.

He waited on the humble and heavenly Mr. *Sylveſter*, and found him mounting his Horſe: He told him "he ſhould have been proud to have laid his Hand on him at his Ordination;" which was a great deal for him to ſay who never ſaid any Thing but from his Heart in his Life.

His Letters from *Boſton* deſired him to aſk Ordination at *London*. He knew not then the Reaſon of his Friends Deſire, but it was agreeable enough to his Principles and Inclinations. Accordingly he immediately applied himſelf to the Preſbytery there, and on the fourth Day of ſaid Month the Solemnity was attended, after a publick Lecture at the Meeting-Houſe of the Rev. Mr. *Chriſtopher Taylor*.

He was ordained by Prayer with the Impoſition of the Hands of the Rev. Meſſirs. *Richard Stretton*, *John Spademan*, *Robert Flemming*, and *Chriſtopher Taylor*.—Mr. *Stretton*

Stretton prayed, and Mr. *Spademan* made the Exhortation: And after the Solemnity was over, all the Rev. Miniſters then preſent came out of their Seats, and in a grave and hearty Manner gave him their Right Hands.†

Mr. *Stretton* was an aged and eminent Paſtor in the City, much reverenced and honoured for his Learning, Gravity, Piety and Wiſdom.

Mr. *Spademan* was a very judicious and learned Man, and ſo was Mr. *Taylor*; Mr. *Colman* was going to ſucceed the one at *Rotterdam* (as before related) and was Succeſſor to the other at *Bath*.

Mr. *Fleming* was Paſtor of a Scotch Church in *London*, and had been or was afterward choſen *Principal* of one of the Colleges in *Scotland*.

Mr. *Quick* was highly diſpleaſed that he was not ſent for out of the Country, that he might have done him ſome more publick Honours at the Ordination.

Dr. *Bates* died a few Days before Mr. *Colman* left *Bath*. The Day before he took Coach he received a Letter from the Rev. Mr. *John Shower* informing him of the Deceaſe of that glorious Man.

Mr. *Colman* received ample Teſtimonials of his good Converſation while in *England* from many other Rev. Miniſters, viz. the Rev. Dr. *Daniel Williams*, *John Quick*, *Matthew Sylveſter*, *John Shower*, *Timothy Rogers*, *Edmund Calamy*, *Thomas Cotton*, *Iſaac Mauditt*, &c. &c.

Mr. *Parkhurſt* and Wife who had been ſo good as to viſit him at *Bath*, did moſt heartily open their Doors to him again when he arrived at *London*.

Mr. *Samuel Holden* the Son and only Child of Madam *Parkhurſt* was then at *Riga*, ſo that he never had the Pleaſure of ſeeing his Face, but his Mother ſpake ſo much to him of Mr. *Colman* as gave him a laſting Intereſt in

† With us in *New-England* one does it in the Name not of their Brethren in the Miniſtry only, but of thoſe particular Churches alſo, whom they repreſent, making a Speech on the Occaſion.—Our Uſage is at large related in Dr. *Cotton Mather*'s *Ratio Diſciplinæ*, Page 32, 33, &c.

his

his good Opinion and generous Friendſhip, to the great Benefit of *New-England*, as will be ſeen before our Narrative is finiſhed.

His dear Brother Mr. *John Colman* of *Boſton*, Merchant was one of the Committee of the Proprietors of the new-built Church who invited his Return; and kindly ſent an Order upon Sir *James Eaton* for what Moneys he wanted. Mr. *Colman* took up Twenty Pounds Sterl. and laid it out in Books. But when he came Home and the Gentlemen preſented him with fifty Pounds on his Arrival, his Brother would not be repaid a Farthing, but boarded him *gratis*, until he married. This he makes a grateful Record of, that his Poſterity may know his Obligations to his Brother.

About the 20th of *Auguſt* 1699, he imbarked at *Graveſend*, and by the Favour of Heaven, after a Fortnights Delay in the *Downes*, and a long eight Weeks ſick Voyage, he arrived at *Boſton* the firſt Day of *November*, where he was received by his Relations, Acquaintance, and the Brethren who ſent for him, with a great deal of Love and Joy unfeigned, after an Abſence of four Years and three Months.

The next Day the Undertakers preſented him with Fifty Pounds.——Soon after they kept a Day of Thankſgiving in private to Almighty God, for his ſafe Arrival and the many Smiles of his gracious Providence on their Undertaking unto that Day. And he preached to them from 1 *Chron.* xxix. 13, 14 Verſes. *Now therefore, our God we thank thee, and praiſe thy glorious Name. But who am I and what is my People, that we ſhould be able to offer ſo willingly after this Sort? For all Things come of thee, and of thine own have we given thee.*

On Tueſday December the twelfth, At a private Meeting after ſolemn calling upon God, the Brethren declared their Conſent and Agreement to walk in all the Ordinances of our LORD JESUS CHRIST.

The

The twenty-fourth being Lord's-Day they opened their New-built Houſe for publick Worſhip and Mr. *Colman* preached to them from 2 *Chron.* vith Chapter 18 Verſe. *But will God in very Deed dwell with Men upon Earth? Behold, Heaven, and the Heaven of Heavens cannot contain thee; how much leſs this Houſe which I have Built?* *

As he deſignedly omits the Mention of the Differences and Troubles they had with any Neighbours (Miniſters and others) about their Proceedings, and only records in the Church Book an Acknowlegment of their great Obligations to the Honourable *William Stoughton* Eſq; Lieutenant Governor of the Province, the Rev. Mr. *William Brattle* of *Cambridge*, the Rev. Mr. *Clark* of *Chelmsford* and the Rev. Mr. *John Danforth* of *Dorcheſter* for their good and kind Endeavours for their peaceable Settlement, it would be neither modeſt nor juſt in me to publiſh the Hiſtory of them——

Wedneſday the 31ſt of *January*, was ſeparated by the Undertakers for publickly imploring the Preſence of God with them, his Pardon and Bleſſing and accordingly ſolemniſed.——The Rev. Mr. *James Allen* began the Morning Exerciſe with Prayer, and Mr. *Colman* preached. In the Afternoon the Rev. Mr. *Willard* began, Dr. *Increaſe Mather* preached and Mr. *Cotton Mather* concluded.——

Mr. *Colman* received Letters from divers worthy Miniſters and others before he imbarked, and ſoon after his Arrival, in all which are found Expreſſions of their high Eſteem and Honour for him, and of their great Unwillingneſs to part with him.——I ſhall offer but a few of the many, that preſent themſelves.——

The Rev. and aged Mr. *John Quick* who conſtantly wrote to him to his Death ſays, 'No one in *England* loves you more or wiſhes you better.'—

The Rev. Mr. *Jeremiah White* writes, "If I had never ſo much Time, I could not by Words tell you how

* The moſt pertinent and well choſen Subject.——

much

much you are eſteemed and loved by me. GOD has reſerved your Manna for more ſkilful and judicious Palates than thoſe at *Bath*.

The Rev. *Henry Chandler* writes, ‘ We look upon your haſty Departure as a double Affliction. May you be (what you are very like to be) a Bleſſing and Honour in *Boſton*.

The Rev. *Samuel Mather* writes, " May your Encouragement be great and your Succeſs large. I doubt not you have prepared your ſelf with a Sword as well as a Buckler, with a Spear as well as an Head-Piece, and are able to make your Way through all Difficulties.

The Rev. Mr. *Joſeph Standen* writes, And muſt we loſe you: With what Violence and Regret I let you go. —I ſhould be glad a thouſand Times could *England* have afforded you ſo happy a Station.—I wiſh ſome kind Providence would bring you here again.—Ah could I once ſee you before I die, but 'tis an Happineſs too great to hope for in this World. O my God let me have it in the next.

I ſhall add no more to this Chapter, but a few ſurpriſing Paſſages of a Letter from the venerable Mr. *Singer*, the happy Father of *Philomela*, and a ſhort Script or two of Her's.

Mr. *Walter Singer*'s Letter.

June 15. 1709.

" O why has Providence denied me ſo great a Bleſſing as the Enjoyment of thy dear Relation and Society! This often makes me, with a melancholly Sigh, wiſh *Agford* at *Boſton*, or *Boſton* here— But infinite Wiſdom and Goodneſs cannot err,—or the Thought would make too deep an Impreſſion.

Methinks there is one Place vacant in my Affections, which No-body can fill beſides you. But this Bleſſing was too great for me, and God has reſerved it for thoſe that more deſerved it.—I cannot but hope ſometimes that Providence has yet in Store ſo much Happineſs for me, that I ſhall yet ſee you. If not I have miſſed the greateſt

eſt temporal Good my Mind was ever ſet on; and did not my Age forbid my Removal hence; and your happy Circumſtances forbid my Requeſt, I ſhould not be eaſily perſwaded to forbear tiring you with Requeſts, till I had prevailed with you to return hither with the dear Companion of your Joys.

My dear *Philomela* improves daily in Knowledge and Piety, in the Love of God, and all that is good; lives above the Fears of Death, or rather under the ſtrong Deſires of it. Your real, paſſionate Friend,

Walter Singer.

Philomela's Letters.

Sir, 1708.

Your Senſe and Virtue has made a laſting Impreſſion on my Heart, and when Death has extinguiſhed the Flame of Life, my Friendſhip for you ſhall commence a more exalted Ardor— But till we meet in the Regions of Immortality I hope I ſhall have your Prayers; for I know they will bring down a thouſand weighty Bleſſings on my Head.—Such prevailing Piety as your's cannot fail of Succeſs above. Adieu; 'tis but a little Interval, and we ſhall converſe in the Walks of Paradiſe, and ſing in the heavenly Bowers.

Sir, *July* 12. 1709.

I received your laſt, and find I am ſtill happy in your Eſteem, and the invaluable Bleſſing of your Prayers: 'Tis a Privilege, I hope, I ſhall never forfeit, nor fail to expreſs my higheſt Gratitude for.

But I muſt correct my ſelf: For it is not poſſible for me to expreſs my Gratitude; and I could not be more at a Loſs if I was making my Acknowledgments to my *Guardian Angel* for his Care.—Methinks my Sentiments for you have ſomething in them too nice to be deſcribed in the Dialect of Mortals, and the Language of Heaven would better become a Friendſhip ſo noble. Adieu! and may the Light of his Countenance whoſe Benignity is better than Life, conduct you ſafe to everlaſting Joys.

E. Singer.

CHAP. VI.

Many eminent Services done by him for the Churches, Colleges and Country; ſome of his Projections and Eſſays to do good--- Thoughts on Church-Government---Honours done him.

MR. *Colman* (thus ſettled) was animated with a ſincere and ardent Love to his Country; and laid himſelf out to the utmoſt Stretch of his Power, as Opportunities offered, to ſerve its beſt Intereſts.

His firſt and greateſt Care, and moſt arduous Labours were beſtowed on his own Church and Congregation.— But as I ſhall have Occaſion hereafter to conſider and write more particularly of ſome of his Miniſterial Qualifications and Excellencies, I ſhall here only ſay in general what all his Congregation have been Witneſſes of, and God more, viz. "That he approved himſelf a wiſe, diligent, zealous, faithful, tender and condeſcending Miniſter of JESUS CHRIST; in ſtudying, watching, viſiting, counſelling, earneſt Praying and Preaching, exhorting, charging and comforting them as a Father his Children: And this he did through a long and ſhining Courſe, even for Forty-ſeven Years; for ſo long it pleaſed a gracious God to continue his precious Life and Uſefulneſs to them.

About fifteen Years he miniſtred to them without a ſettled Aſſiſtant or Colleague,† *viz.* to *May* 23. 1716, when Mr. *William Cooper* (who with great Peace and Union of Hearts was choſen by the Congregation, *Aug.* 16. 1715) was moſt happily join'd in the Paſtoral Care,

† His People afforded him tranſient Help as he needed it; and for two Years and an half, viz. from the Year 1701, they employed the Rev. Mr. *Eliphalet Adams* (who is now the aged, venerable Paſtor of a Church in *New-London*) in a more ſtated Way.

and

and continued labouring with him in Word and Doctrine, as a Son with a Father, for Twenty-ſeven Years.* It pleaſed God to remove him by Death on *December* the 13th. 1743. Of this excellent Perſon more will be ſaid in another Chapter of our Narrative.

After Mr. *William Cooper*'s Deceaſe, viz. on *December* 31ſt. 1744, Mr. *Samuel Cooper* ſecond Son of the Deceaſed, was with great Unanimity choſen Co-Paſtor and Colleague; at a Meeting of the Congregation, after Dr. *Colman* had made a moving, pathetick Speech to them, in which among other Things, he ſaid, "I thank God for the Op-
"portunity of ſeeing you together; with an happy
"Proſpect of Unity and Comfort in the great and im-
"portant Point that we are met upon.—The Year of
"our Mourning, under the holy bereaving Hand of
"God upon us, is now finiſhed.— We have from one
"*Lord's-Day* to another, as well as on our ſet and ſolemn
"Days of *Humiliation and Prayer* †, been ſupplicating
the

---

* *Auguſt* 2d, Mr. *Colman* preached a Sermon upon the Day of Prayer kept by his Congregation to implore the Divine Conduct and Bleſſing with them in their Election of another into the Paſtoral Office among them, from Eph. iv. 8, 11 Verſes. *Wherefore he ſaith, when he aſcended up on high, he led Captivity captive, and gave Gifts unto Men, —And he gave ſome Apoſtles: And ſome Prophets: And ſome Evangeliſts: And ſome Paſtors and Teachers.*—Mr. *Colman* alſo preach'd at Mr. *Cooper*'s Ordination from 2d of *Tim.* iid Chap. 1ſt Ver. *Thou therefore my Son be ſtrong in the Grace that is in Chriſt Jeſus.* Both theſe Sermons are in Print, and to the latter of them is annexed Mr. *Cooper*'s Confeſſion of Faith, and his Anſwers to ſeveral important Queſtions propoſed to him upon that Occaſion.

† On *May* 15th 1744, the Church and Congregation kept a *Day of Faſting and Prayer*, for renewed *Humiliation* and *Direction* in the Choice of *another Miniſter*, in God's Time and Way, in the Place of Mr. *Cooper*, when Dr. *Colman* preached an excellent Sermon from Numb. xxvii. 15, 16. *And Moſes ſpake unto the Lord, ſaying—Let the Lord, the God of the Spirits of all Fleſh, ſet a Man over the Congregation.*—Towards the Cloſe of the Sermon are found ſuch Paſſages as theſe.

"God forbid that I ſhould ceaſe to pray to God for you; that an-
"other *Cooper* (I mean one like the Deceaſed) not a *Novice*, but one
"able and apt to teach you; be ſet over you in the Lord; a Man
of

" the great Head of the Church to repair the Breach, in " his own Time and Way, and give us another Paſtor " after his own Heart, gifted and ſpirited like the dear " Deceaſed; and I hope the gracious Saviour has ſuch " an One in Store for you and your Children, your Fa- " milies and Houſholds.

" Through the Patience of God I continue with you " to this Day, under the growing Infirmities of Age; " nevertheleſs having obtained Help of God I have not " failed, in one Adminiſtration or other, I think, to mi- " niſter every Lord's-Day; and I thank God, to your " kind Acceptance.

" And if I may now live to ſee you united in your " Choice of another Paſtor, as I once ſaw your Prede- " ceſſors with not a few of your ſelves here preſent, I " ſhall rejoice and give Thanks with you all: Yea, " might this be the Day, it will be a gladſome one to " me.———

" Shew, Lord, which thou haſt choſen! And lead " us in thy Truth and teach us!—in Paths of Righteouſ- " neſs for thy Name Sake; in the Determinations of " this Morning. *Amen.*

Accordingly Mr. *Cooper* was peaceably and happily ſettled in his Father's Room † *May* 21. 1746,* on which Occaſion

" of *Underſtanding*, *Prudence* and *Wiſdom*; a Man of *Learning*, *Parts* " and *Powers*, ſuch as this Place ſo much wants and calls for; a Man " of *Prayer* and *Power* with God, a Man of God (like *Moſes*, *Elias* " or *Eliſha*) exhibiting before you (in his *Life* and *Miniſtry*) much " of the *Image* and Spirit of the holy God: A Man *habitually with* " *God*, in *ſecret* and in *publick*, who ſhall be able truly to ſay to you, " I love *my Maſter*, *and my Work*, *and my People's Souls!* A Man " greatly for God in his *Generation*, laying out himſelf for the Sal- " vation of Souls; and owned of God in ſuch his *Deſires*, *Aims* and " *Labours*.

† Vid. Pſalm xlv. 16. and Pſalm cii. 28 Verſe.— *Uno avulſo non defecit Alter.*

* The Reaſon why the Ordination of *Father* and *Son* was ſo long deferred after the Choice made of them by the *Congregation*, was their own earneſt Motion, pleading their Youth; and that they might have more

Occaſion Dr. *Colman* preached and printed an excellent Sermon on Iſa. vith Chap. and 8th Ver. *Alſo I heard the Voice of the Lord ſaying, Whom ſhall I ſend? And who will go for us? Then ſaid I, Here am I, ſend me.* In which among other Things, he uttered this Wiſh, "May "his Days be more than his Father's were, in the Work "of the Miniſtry, and as well filled up with Study and "Fidelity; and crowned even with more Succeſs, from "the Fulneſs that is in *Chriſt.*"—To which I doubt not the whole Aſſembly ſaid Amen.

Dr. *Colman* faithfully ſerved the *College* as an *Overſeer* to his Death; and as a Fellow of the Rev. *Corporation* for a great Number of Years, until by reaſon of Age and bodily Infirmities he thought himſelf called to reſign that important Office and Truſt: This he did with many Declarations of his Readineſs further to ſerve, and promote the Proſperity and Flouriſhing of that loved and honoured Society, to his utmoſt Ability. ‖

While he had a Place in the *Corporation* he was much employed in draughting *Letters* and *Addreſſes* about the Affairs of the Houſe, ſuch eſpecially as were ſent Abroad to Perſons of Diſtinction and Benefactors, were moſtly done by him, as appears by the Votes of the honourable and reverend Overſeers, and Corporation, and many rough Copies found in his Study.†

His warm and well governed Zeal for the juſt Rights and Privileges of the *College* ſhewed it ſelf on various Occaſions.—I will hint at one or two.

When above twenty Years ago, ſome reverend epiſcopal Gentlemen endeavoured to puſh themſelves into the

---

more Time to ſtudy and gain Experience.— The Congregation alſo conſented to another Requeſt of theirs, "That they might preach but once in a Fortnight 'till their ſolemn Separation.

‖ Upon his repeated Motions to reſign I find a Vote of the Corporation dated *February* 5. 1727-8 earneſtly deſiring his Continuance in that Station.

† Two Addreſſes of his Draughting are found—one to his Majeſty King GEORGE the Firſt, 1723. Another to his Majeſty King GEORGE the Second, 1727.——

Overſight

Overſight and Government of it, he ſtrenuouſly oppoſed them, and wrote a judicious and nervous Anſwer to the Memorial preſented by them, which is found among his Papers.*

There is alſo a large Bundle of Writings left, containing Addreſſes, Letters and Arguments about the Regulation of the Corporation (a Matter in Diſpute about the Year 1721) wherein he earneſtly pleads for what appeared to him the good of the Society at that Time, and in all Times to come.

He took indefatigable Pains with the honoured and worthy Mr. *Thomas Hollis*, and the Rev. Mr. *Daniel Neal* and others, concerned in forming Rules and Orders relating to the Settlement of the *Holliſian* Profeſſor of Divinity (to the obtaining which great Benefit to the College he had been by God's Favour very Inſtrumental) And he had no ſmall Succeſs in finiſhing that Matter to the Satisfaction of all concerned.——But the Hiſtory of his procuring Benefactions will be particularly related in another Chapter—— wherefore I ſhall conclude this Section with Part of a Letter draughted by Mr. *Colman*, written to Mr. *Hollis* in the Name of the Corporation, recommending *one* to him for his firſt Profeſſor.

" There is but one thing more, Sir, which I have now to add, but 'tis a very great one ; " The Nomination of a Perſon to you to be your firſt Profeſſor. There is lately returned to, and is now reſiding in the College, a very accompliſhed Perſon for the Office in our joint Opinion and Judgment ; Mr. *Edward Wiggleſworth*, who in the Year 1710, paſſed his firſt Degree with us, and has ever ſince diligently applied himſelf to the learned Studies, and to the Study of Divinity more eſpecially : He is a Perſon of known and exemplary Virtue, Piety, Literature, Modeſty, Meekneſs, and other Chriſtian Orna-

* In a Letter to a Friend 1747 he writes, " The moſt remote Step to ſap and undermine our College, I would carefully obſerve, and inſtantly and openly oppoſe, and have made it the Buſineſs of my Life to do ſo with Caution and Courage.

ments :

ments: His publick Exerciſes in the Pulpit diſcovers a ſolid Judgment, a clean Stile, a clear Method, a bright and ſtrong Thought, and a Facility or Aptneſs to teach: And it now appears to us, as if Providence may have reſerved him for ſuch a Service as this now before us; which we apprehend may ſute him in all Reſpects; excepting his low Opinion of himſelf: Yet neither is he wanting in Gravity, Wiſdom, and a Spirit of Government and Authority, which may be neceſſary to command the Reverence of others to him in any Office he may be called to.

We do therefore heartily and earneſtly recommend him to your Favour, to be nominated by you your firſt Profeſſor; and the ſooner you pleaſe to name him the better, that he may be ready to enter on the Work as ſoon as we can be ready to inſtall him; or that being apprized of his Nomination he may be preparing himſelf for his Entrance thereon. B. COLMAN."

After the Deceaſe of the Rev. and Hon. *John Leverett*, *Preſident*, viz. on *November* 18. 1724. The Rev. *Corporation* met and choſe Mr. *Colman* Succeſſor * to that great and excellent Man.——And on *November* 24th following, the Hon. and Rev. the *Overſeers* of the College unanimouſly approved of, and confirmed the ſaid Election; and on the 30th by their Committee invited him to accept of the Office: But the Great and General Court of the Province not willing (at that Time) to ſettle an Honourable Stipend orSalary, until his Inclination to accept, and his Church's to part with him were known, he excuſed himſelf from accepting the Honour and Charge, though with repeated and earneſt Solicitations and Arguments he was urged to it——here and from Abroad.

The Anſwers he returned were in theſe Words—— As I find in a Paper entitled, "A Minute or Record of that troubleſome Affair, my Election to the Preſidency over *Harvard* College."

* N. B. The Rev. Mr. *Joſeph Sewall* of Boſton, (now Dr. *Sewall*) was firſt choſen and excuſed himſelf.— *Auguſt* the 11th. 1724.

To

" To the Hon. *Samuel Sewall* Eſq; and the other Hon. and Rev. Gentlemen the Committee of the Hon. and Rev. the Overſeers of *Harvard*-College.

Gentlemen,

When you did me the Honour to inform me in the Name of the Hon. and Rev. the Overſeers of *Harvard*-College, of their approving the Choice, made of me by the Rev. Corporation to be Preſident of ſaid College, I did then expreſs to you my grateful Acknowledgment of the Regards ſhown me by ſo Hon. and Rev. a Body, and my humble Senſe of my own Unworthineſs thereof. Since which I have privately ſeen a Copy of the Vote of the Hon. Houſe of Repreſentatives of *December* 3. ſent up for Concurrence, which Vote I am informed has been non-concurred by the Honourable his Majeſty's Council, and hereupon fearing leſt on my Account there may be like to enſue any Difficulty to the honourable Government, or Detriment to the College for Want of an honourable Allowance or Salary to the Preſident ;— I do therefore willingly lay before the honourable and reverend Overſeers, or before the General Court if it be thought meet, my humble Apprehenſions relating unto what ſo nearly concerns the College and my ſelf ; and as I judge, its juſt Intereſts and Welfare in all Times to come. I crave Leave therefore to ſay,

That I never ſought or deſired, but modeſtly ſhunned the Election that has been made of me to be the Preſident of *Harvard*-College.

That I hope I have always ſhewn my ſelf very inclinable, to the utmoſt of my Power, every Way I can, to ſerve the College, and have had great Pleaſure therein, and I thank God ſometimes no ſmall Succeſs.

That I muſt readily own, I am very much diſinclined *to leave my Church*, or to *undertake* an Office ſo much above me, as that of Preſident of the College.

That I truly eſteem it *a Matter of great Importance to the Eſtabliſhment of the Churches in the Province, as well as to the College*, that ordinarily ſome grave and learned Perſon

Perſon, who has been a conſiderable Time in the Paſtoral Office, and is in ſome eminent Degree, gifted for preaching and expounding the holy Scriptures to the Students, be choſen Preſident of the College.

That as I wiſh the Preſident in all Times to come, may eſpecially give himſelf unto theſe ſacred Studies and Exerciſes, ſo I would humbly ſupplicate the General Court for any one who ſhall do ſo, to grant him a very ſufficient and honourable Support.

But for the honourable Court to inſiſt on their Vote of *knowing my Mind, whether I am willing to accept of the Choice, and to undertake the Office of Preſident, to which I am choſen, and alſo of knowing my Church's Mind, whether they can part from me before they will fix any Salary for me in ſaid Office*, muſt determine me to give my Anſwer in the Negative to the honourable and reverend the Overſeers of *Harvard* College, which in that Caſe I now do.

Finally, As it highly becomes me to acquieſce in the Pleaſure and Wiſdom of the honourable Court; ſo I hold my ſelf now called in Providence with new Ardours to recommend the College to their wiſe and tender Care.

I aſk the Prayers of the honourable and reverend Board and am ——

Boſton, Dec. 10th. 1724."

A Second Anſwer upon further Application.

" Gentlemen,

Beſeeching the God of the Spirits of all Fleſh to provide graciouſly for the College, and to ſet a much worthier Perſon over it, and to make it in all Times to come more and more a Bleſſing both to Church and State, I do humbly think it my Duty to return my Anſwer to the honourable and reverend Overſeers of *Harvard*-College in the Negative, praying you in Time convenient to inform

them that I do not ſee my way clear to accept of the Choice made of me to be the Preſident of ſaid College.

I am Honoured and Reverend, your obliged humble Servant." ———

Although Dr. *Colman* excuſed himſelf from this high Honour and Truſt, yet no one ſhewed a greater Solicitude, nor took more Pains, to have the College well ſupplyed,— His moving Speech to the Old South Church in *Boſton*, *September* the 30th 1724. to part with their Reverend and Honoured Paſtor, Dr. *Joſeph Sewall* for that Service, which lies before me, is a Demonſtration of it.——With many other Eſſays afterwards for its Good.

Dr. *Colman* writes down at large his Opinion, What Preſident *Harvard*-College needed at that Day.——His Words are,

" A Man of God ſhould be ſet at the Head of it, " of conſpicuous Godlineſs, Faith, Love, Patience, " Meekneſs.——An upright and faithful Man, in whom " all that are any ways related unto, and concerned for " the College, may put an entire Confidence.

" One that will not only be a kind and tender Father " to our Sons, as well as a careful Governour of them; " but will alſo deſire to be found a ſpiritual Father to " them, by the Will of God.

" A Man of Prayer, one who will be fervent in Sup- " plication for, and over our Children, Night and Day; " as well as one apt to teach, and expound the Word of " God to them, and to preach occaſionally and fre- " quently to them.

" A Preſident, who will be an Affectionate Brother " to the reſident Fellows, the Tutors; from whom they " will never be like to ſuſpect any Unkindneſs or Evil; " but in whom they may always find much Good.—— " A Man in whom Gravity, Humility and the Meek- " neſs of Wiſdom is joined with a good Degree of Con- " ſtancy and Reſolution, which happy Conjunction will " afford a wiſe and ſteady Conduct, the beſt Spirit of " Government for ſuch a Society, and moſt commanding

" the

" the Reverence of the Students, their Love and Fear " together.

" A Preſident, who is like to be a faſt Friend to theſe " Churches of our Lord Jeſus; in whom they may al- " ways find (through Grace) a zealous Servant and a " dutiful Son.—— One who is like to be diligent and in- " duſtrious in the Diſcharge of the Duties of his Station, " and who will give himſelf wholly to them. But there " is one Thing more which meeting with all the reſt of " theſe Accompliſhments as much to be deſired,—viz. " That he be one in the middle Age of Life, which as " it may invite him into a Return to academical Studies " ſo will give us an agreeable Proſpect of many Years " Service from him, if it pleaſe God to prolong his Life.

Dr. *Colman* greatly ſerved *Yale* College in the Colony of *Connecticut*, by procuring for it many valuable Books, whereby its Library has been enriched; and on many Occaſions ſhewed his Zeal for the Purity and Welfare of that Society.

Three Letters, ſhewing Dr. *Colman*'s Zeal for the Good of *Yale* College, which he ſerv'd many Ways, as well as *Harvard* his Mother.

" To the Rev. *Eliſha Williams*, Rector of *Yale* College, *New-Haven*.

Reverend Sir,

The Fame of the Reverend Dean *Berkley*'s Generoſity to your College, has ſometime ſince ſurprized and pleaſed us. We could hardly believe the Report at firſt, the Thing being ſo rare and ſingular. But I hear the Governour has actually received the Dean's Pacquet, and delivered it to Dr. *C*—— to tranſmit to you. If the Gift comes to you, as the honoured Mr. *Hollis* his Donations did to us (and as we hope it does) with a truly catholick Spirit, for the Support and Propagation of Religion

ligion and Learning among you, without any Conditions or Limitations which are inconſiſtent with or may be ſubverſive of the known and true Intent and Foundation of your College; nothing can be more noble and generous than this Act of the Rev. Dean's, nor can we enough praiſe and admire it; and we ſhall be ready to join with you in our moſt hearty Thanks to God and his Servant, for ſo great and unexpected a Favour to you. But give me Leave to ſay to you on the other Hand, and I am very free to ſay it to all the World, and I doubt not, but it would honour me to the Dean himſelf, That if the Gift comes to you clogged with any Conditions that directly or indirectly tend to the Introduction of Epiſcopacy, and conſequently to the Subverſion of the true Intent and Foundation of your College, then were it ten Times as much as it is, and your Poverty much more than it is, I truſt neither your ſelf, nor any of the Reverend Truſtees will be under the leaſt Temptation to accept the Benefaction on ſuch a Condition: Your Wiſdom, Integrity and Fidelity will forbid it, while Prudence, Humanity and true Chriſtianity will allow and direct you to make your Excuſes to the Reverend Donor with great Reſpect and juſt Acknowledgment.

I pray you, Sir, to put a candid Interpretation on my preſent Writing. I do it not without the Advice, and at the Motion of wiſer and better Friends to you, than I may pretend to be; though you know my approved Friendſhip to your College, for the Sake of theſe Churches of Chriſt.

I write Letters to Day of the ſame Import with this, to the Rev. Mr. *Adams* of *New-London*, and to the Rev. Mr. *Williams* of *Pomfret*, who I hope will concur with you in the ſame Sentiments that are here expreſſed, and that all the Reverend Truſtees will be inſpired with a juſt Zeal for the Preſervation of the known Principles of the New-Engliſh Churches, and to tranſmit them down to our Poſterity pure and entire by the Will of God.

Sir,

Sir, I wiſh you always the divine Bleſſing, Influence and Conduct in all that concerns the College, its Inſtruction and Government, and am,

Your affectionate Brother,
And very humble Servant,
B. C.

Boſton, Dec. 2. 1732.

" To the Rev. Mr. *Eliphalet Adams* of *New-London.*

Rev. Sir,

As you are one of the Truſtees for *Yale*-College, and I know you have the Welfare of that Society much at Heart, as well as the Doctrines and Laws of the Kingdom of Chriſt as received in theſe Churches; ſo at the Deſire of ſome of your ſincere and eſteemed Friends here I take upon me to write to you at this Time, upon the Fame of the noble Gift to your College, from the reverend and learned Dean *Berkley*.

I hope it comes to you without the Clog of any Condition that is inconſiſtent with or ſubverſive of the known and true Intent of the Honourable Founders of your College; and that the Reverend Truſtees will carefully ſee that it does ſo before they accept of that or any other Donation, from whatever Perſon of Honour and Diſtinction, or of whatſoever Value it may be.

If the Reverend Dean has from a Catholick Spirit, without any private and particular Views to the Introduction of Epiſcopacy into your College and the Churches of your Province, made the Gift of his Eſtate here to you, it is an Act worthy of our higheſt Eſteem, Emulation and Gratitude, and his Praiſe ought to be in our Churches. I ſhall long to hear it is ſo, and entreat you to let us know it as ſoon as may be, that we may join your Acknowledgments to him.

And yet if the Donation ſhould be ſo limited, as that it will not be ſafe nor juſt in you to accept of it, I ſhall however think honourably of the Dean's noble Offer to

you

you upon his known Principles in Favour of Epiſcopacy; and with all poſſible Reſpect to him you may let him know you cannot accept of it.

Forgive me, dear Sir, that I ſhould trouble you on ſo plain a Matter, which yet is of great Importance in Point of Prejudice to our Churches, and the profeſſed Intereſts of Religion in them, if a due Caution be not uſed in it. The Danger is of acting ſuddenly, without a deliberate Conſideration of the Matter by the Reverend Truſtees; whoſe united Thanks are the leaſt, I think, that ſo great and frank a Donation calls for.

I have juſt wrote my Thoughts on this Head to the Rev. Mr. *Williams*, the learned and faithful Rector of the College, to which I refer you when you ſee him: And to Mr. *Williams* of *Pomfret*.

Give me Leave to add one Word more concerning the Bruit of the Prevalence of *Arminianiſm* in the College. I am told that you were your ſelf in ſuch Apprehenſions and Fears on that Head, that you enquired earneſtly of your Son concerning it; and that the deceaſed aged Mr. *Woodbridge* of *Hartford* a little before his Death was under great Concern on that Account. It would be acceptable to ſome ſuperior Friends here, if you would freely write upon that Head; more eſpecially if you can vindicate the College from the Aſperſion. We hope and believe the Reverend Truſtees and Rector have made a faithful Enquiry into that Matter.

I thought to have wrote but a Line or two, and yet have got to this Length. Forgive it, and accept of what is ſincerely meant for the publick and common Intereſt of Religion among us. May God be with you in all your private and publick Labours, in the Service of it. And pray for Your Brother and Servant,

Dec. 2. 1732. *B. C.*

" To the Rev. Mr. *Ebenezer Williams* of *Pomfret*.

Rev. Sir,

I am almoſt too much a Stranger to you, to take the

the Freedom I now do to write on a very rare and important Occurrence; but ſome Friends here to whom you are more known, move me to do it. I take you to be one of the Reverend Truſtees of *Yale* College, and a hearty Friend to the religious Principles and Intention of its Founders. The reverend and learned Dean *Berkley*, has (we hear) made a Gift of his Eſtate in *New-England* to your College; a great and noble Donation truly, and what challenges your and our moſt grateful Acknowledgment, if it be not attended with any Limitation or Conditions prejudicial to the original Deſign and Foundation of the College. I intreat, Sir, your faithful Enquiry into this Matter, and I do it in the Name of your Friends here, who have a great Dependance on your Fidelity in the Cauſe of Chriſt and theſe Churches. I hope the Dean's Gift comes clear and open to you, and not to introduce Epiſcopacy, notwithſtanding his known Sentiments in Favour of it. I ſuppoſe the Truſtees muſt meet, and will deliberately conſider of the Gift, before an Anſwer be returned to the generous and learned Donor. If it can with Safety, Honour and Juſtice be accepted, I am ſure it ought with the utmoſt Readineſs and Acknowledgment, as a ſingular Inſtance in our Day of a large and catholick Spirit. But if the Meaning of the Gift be plainly the Propagation of Epiſcopacy inſtead of ſimple Chriſtianity, *Heu*! *timeo*! It is better to excuſe our ſelves from ſuch Gifts, and remain in our primitive Poverty and Simplicity. I ſhould not be unwilling the Dean himſelf ſhould know what and why I now write. The Caſe is plain and open, and yet I know I expoſe my ſelf to groſs Miſrepreſentations. I hope I ſhall ſtand right and juſtified in your ſober Thoughts; and if I do, you will doubtleſs think your ſelf concerned to act as you think God will approve in this Matter. That you may always have his Preſence and Guidance, is the hearty Prayer of

Sir,

Your Brother and humble Servant,

Dec. 2. 1732. *B. C.*"

He

He ſerved much and long in the religious Affairs of the *Indians* being commiſſioned and employed by the Indian Corporation in *London*.†

Sept. 4th 1730, He was appointed one of the Commiſſioners by the honourable and reverend Society for propagating Chriſtian Knowledge at *Edinburgh*, and by many Letters ſent to and received from the worthy Members thereof it appears that he was indefatigable in managing that important Truſt which he reſigned about the Year 1740.

He wrote once and again to *Monſieur Levergiat* a Jeſuit among our Eaſtern Tribes of *Indians* on Occaſion of one of his Letters to one of our worthy Miſſionaries on *Georges* River. For divers good Reaſons they are here inſerted.

" R. Domine, Pax et Gratia Chriſti !

Digniſſimus D. *Secomb*, Juvenus Emiſſarius, præcellius Gravitate, Pietate, et Zelo erga Deum et Homines, me Literis benignis veſtris, ei tranſcriptis, obligavit. Valdè gratum mihi eſt, Vir Reverende, obſervare fraternam veſtram eſt vere Chriſtianam Temperiem, Animumque placidum, in Epiſtolis tuis reſplendentem. Omninò hoc reſpondet Narrationi Reverendi D. *Rutherford*, deHumanâ tuâ Viſitatione nuper ab illo accepta. Moleſtum mihi et offenſum eſſet, ſi D. *Secomb* non promptus fuiſſet Urbanitates tuas reddere, omni cum Obſervantiâ et Reverentiâ, muneri et Eruditioni Veſtra debita. Sed de Amore, Humilitate, et Manſuetudine, D. *Secomb* ſcribere non opus eſt. Divinæ hæ Gratiæ devinciunt illum Tibi, ſi ex Literis tuis Conjecturam faciam. Tentate Vos ſimùl, quis Gratia Chriſti in his ſuperabit. Magis eſtimamus Bene-

† This Society, was founded by the Engliſh Parliament, on *July* 27. 1649 ; eſtabliſhed by King *Charles* Second 1661, and ſtiled the Society for the Propagation of the Goſpel in *New-England*, and the Parts adjacent in *America*. And as the Deſign is for the Propagation of the Goſpel among the *Indians* only : This Society have all along had their Commiſſioners for the Indian Affairs at *Boſton*.

volentiam

Benevolentiam Domini *Lauvariat* erga nos, propter Ordinem ſuum. Generoſi (dicam ?) è *Societate Jeſu* ſolent nos Hæreticos (falſò vocatos) Diſtantiâ cum ſummâ et Averſione tractare. TU, Domine, multò magìs Chriſtianus et Generoſus, Tu " non ita Dominum Jeſum didi-" ciſti." " Ira Hominis Juſtitiam Dei non operatur."

Gaudeo, Domine, et vehementer lætor, de Zelo Veſtro, et Sollicitudine pro Moribus Barbarorum, cogitans : Speciatìm adverſùs pernicioſas illorum Compotationes et Ebrietates. Digniſſima Laude hæc tua Cura eſt, et Zelus. Hos Mores illorum ægrè fers, et iniquo Animo, ut oportet. Barbari ſanè ſatis iſti ſunt, et ſtupidi, ſine Potationibus, quibus fiunt tanquàm Bruta Animalia, et in ſuâ Corruptione peribunt. Sed planè fálleris, et nobis quidem inferres Injurias, ſi malè ſentires de Præfectu ſummo, vel Magiſtratibus Noſtris, vel etiam de Ducibus Arcium noſtrarum ; quaſi ullo modo tolerârint Venditionem inebriantis Potûs, ſine Menſurâ, Indis. Attamen ſemper erunt in impio Mundo, Negotiatores impii, qui Lucri turpis Cauſâ, non hærebunt in Flagitio ullo perpetrando, vel nequiſſimo. " Quid non Mortalia Pectora cogis, Auri " Sacra Fames ?" Non alii nobis videntur iſti Clandeſtini Venditores, quàm Inimici truculenti, et Indorum, et ſuæ illorum etiam Patriæ. Væ illis qui inebriant hos ſtupidos Barbaros, ut ſuper nuditates eorum aſpiciant. Fundetur ſuper eos Calix Dextræ *Jehovæ*, ſin minùs in hoc mundo, at certè in Futuro, ſine Reſipiſcentiâ.

Indignatione noſtrâ ità dictâ contra, iniquos Homines, ſimus conjuncti Precibus noſtris Patri Luminum et Miſericordiæ, in Nomine Unici Mediatoris inter Deum et Homines, *Jeſu* nempè *Chriſti*, pro miſerrimis hiſce Barbaris ; ut convertantur a Tenebris ad Lucem, et a Poteſtate Satanæ ad Deum. Hoc enim bonum et acceptum eſt coram Salvatore Noſtro Deo, qui omnes vult Salvos fieri, et ad Agnitionem Veritatis venire.

Totum igitur Dei Verbum in Manibus eorum committere, et coram Oculis proponere, volumus ; quò Voluntatem Dei legere poſſint, et aſſertam Viam Salutis cer-

nere—Scil ; Sanctificationem Spiritûs, et Juſtificationem Peccatoris per Solam Juſtitiam Chriſti, Fide acceptam, ex Operibus bonis perfectâ.

Hoc magnum eſt Depoſitum Chriſti, concreditum Tibi, Vir Dei ! ſi eo Nomine Glorioſo Te dignum velis prebere. Avertat Deus a Nobis Verba illa terribilia Chriſti Legis peritis, " Væ Vobis, quia tuliſtis Clavem Scientiæ."

Nos, fateor, decet invicem non parvum concedere propter Præjudicium Educationis ; ſed Exemplar habemus et Arbitrum Unicum, ſcil ; Sincerum Verbum Dei. Ex Corde opto, et Tibi et mihi, Illuminationem Salvificam à Beato ſpiritu, qui inſpiravit Scriptores Sanctos. " Teſtis enim eſt mihi Deus (ſi licet uti Verbis Apoſtoli " ad Philippenſes) ut deſiderem Vos omnes in Viſceribus " Jeſu Chriſti ; et hoc precor ut Charitas noſtra adhuc " magìs et magìs abundet, cum Agnitione et omni In- " telligentiâ ; ut probemus quæ ſunt utilia, et ſimus im- " pleti Fructibus Juſtitiæ, qui ſunt per Jeſum Chriſtum " in Gloriam et Laudem Dei."

Vale, Vir Humaniſſime ! Gratia Chriſti tecum, et Afflatus Divini Spiritus. In Precibus tuis in Mentem, veniat Amicus et Frater Omnibus qui diligunt Dominum noſtrum Jeſum Chriſtum in Sinceritate,

B. C.
S. S. Theol. Doct.
Apud Boſtonienſes.

Boſton. Auguſti. Die. 16. 1732.

Domino Stephano Lauveriat,
E Societate Jeſu,
Paunabſcot.

" Domine, et Frater Chariſſime, Pax Chriſti !

Literas Veſtras amicas et pias, ſine Tempore ſcribendi, nuper accepi, Curâ D. *Secomb* ; et tibi maximè devinctum me habeo, propter fraternam Sollicitudinem quam exprimis, et Zelum—Verbis vere divinis, pro animâ

neâ

meâ immortali, ejuſque Æternâ Salute. Nec minori Benevolentiâ Chriſtianâ erga Te ardeo, quòd Gratiam Dei in Veritate cognoſcere poſſis, et impleri Cognitione Voluntatis ipſius, in omni Sapientiâ, et Prudentiâ Spirituali. In Hoc unum ſumus, ſicut decet Miniſtros Verbi Chriſti — Sed (proh Dolor!) quam ſejuncti Sumus et diſtantes, ſub glorioſo Nomine Chriſtiano, in Dogmate et Communione. Ità prædixit Dominus Noſter Jeſus, non ſine ſanctâ Irâ et Dolore Summo, "Væ Mundo. *Matth.* xiii. 7. Neceſſe eſt enim ut veniant Offendicula; veruntamen væ Homini per quem venit Offendiculum." Quæſtio ergo eſt, Unde veniunt? Utrùm à nobis Reformatis, an ab Eccleſiâ Romanorum, quæ falſò ſibi arrogat Nomen Catholicæ.

Commiſeratione multâ me proſecutus es (chariſſime Amice!) quia non natus et educatus intra Parietes Eccleſiæ Veſtræ, extra maneo: Ego autem (quæ Educationis felicis eſt Vis et Efficacia, unâ et Scripturæ Notitia ab Infantiâ jam uſque primâ) non ceſſo Gratias agere Deo, quòd Lineæ mea et mea Temporæ prolapſa ſunt inter Reformatos. Video ſatis, non tantùm ex Scriptis Theologorum Noſtrorum, ſed ex Sincero Verbo Dei, Manibus non ſolùm Paſtorum, ſed et Populi, tractato, Superſtitiones et Idololatriam Papiſticæ Eccleſiæ Romanæ. Attamen Meipſum non tali Pretio et Honore habeo, quaſi ullâ meâ Sapientiâ vel Sagacitate Errores illos fatales inveſtigare potuiſſem, ſi Divina Providentia Natale meum aſſignâſſet, in Regionibus Pontificiis. Heu! quantum debeo liberæ Gratiæ Dei, quòd Sortem, meam deſignaverit, ſub Radiis ſolaribus prædicati Evangelii, in Linquâ maternâ, et purioris Cultûs, à Portis *Romæ* remotum—"Exite Populi "mei, dixit Dominus noſter Salvator, nè Participes ſitis "Delictorum ejus, et de Plagis ejus." Heu! quantum eſt Prejudicium Educationis, quòd non cernis Eccleſiam Romanam hodiernam non poſſe dici veram Eccleſiam Chriſti. "Non ſuperſtructa eſt Fundamento Prophetarum et Apoſtolorum." Multa addit Scripturis Canonicis, et multa ſubtrahit ab illis, ſine Timore divinæ Prohibitionis,

Prohibitionis, *Deut.* iv. 2. vel tremendæ Imprecationis, *Apoc.* xxii. 10, 19. "Defecit à Fide ſemel Sanctis traditâ, et varias Hæreſes exitiales docet, ſub Pæna Anathematis. Exempli Gratia Sanctorum Merita, Satisfactiones humanas, Indulgentias, Tranſubſtantiationem, Sacrificum Miſſaticum, Primatum Papæ, Eccleſiæ Infallibilitatem, &c. Cum Primis, Idolatricus Cultus et Superſtitioſus flagrans eſt et horrendus. Ratione *Objecti*, præter Deum. Opt. Max. unicum Cultûs et Invocationis Objectum, Creaturas etiam (quæ non ſunt Dii) veneramini et adoratis, Beatam nempè Virginem, Angelos, Sanctos defunctos, Hoſtiam, Crucem, et Reliquias. Ratione *Modi*, Simulacra et Imagines veneramini, in Contemptu Secundi Præcepti, ejuſque Comminationis. "Non facies tibi Sculptile, neque ullam Imaginem, &c. non adorabis ea, neque coles— Ego enim Jehova Deus tuus, Deus Zelotes, &c." Tranſeo Superbiam Papæ, ejuſque Dominationem ſuper Reges Terræ, qui Coronas ei ſuas dederunt, quia neceſſe eſt ut Scriptura impleatur. Tranſeo majorem Arrogantiam, in Diſpenſationibus Legum Divinarum, et in Uſurpationibus ſuper Conſcientiam, Dominium Solius Dei. "Ita ſe extollit adverſus Omne quod dicitur Deus aut Numen, et in Templo Dei ſedet tanquam Deus; oſtendens Seipſum quaſi ſit Deus." 2 *Theſſ.* ii. 4. Tranſeo immanes Perſecutiones, quibus fuit Oceanus Sanguinis effuſus, &c. Excuſatum me habeas (Domine, Amice) ſi nunquam fuero Membrum illius Eccleſiæ, cujus caput eſt Papa Iniquus ille quem Dominus in ſuo Tempore deſtruet Spiritu Oris Sui. Myſterium eſt Iniquitatis.

Iterùm atque iterùm Spiritus clare prædixit Regnum et Tempora Magni Antichriſti, quòd multi deſciſcent a Fide, attendentes Spiritibus Impoſtoribus, et Doctrinis Dæmonum, prohibentium Matrimonium contrahere, et jubentium abſtinere a Cibis quos Deus creavit ut exciperentur cum Gratiarum Actione. Hoc etiam in Eccleſiâ Veſtrâ impletum vides; et Populi Veſtri Simplices vidiſſent, ſi Uſus Scripturæ conceſſus illis fuiſſet.

Profectò, Domine, quùm Controverſias inter Pontificios et

et quùm Triginta abhinc Annis Peregrinus fui trimeſtris in nobili et amæno Regno Franciæ, ſtupefactus fui prodigioſam Corruptionem Religionis Chriſti, Ignorantiam Plebis, et Facilitatem Digniorum, obſervans.

Te Domine, Admiratione in maximâ habeo, et Fratres tuos Emiſſarios, qui Vitam conſumunt inter Barbaros, eorum Salutis Gratiâ. Maximum erit Præmium Veſtrum in Cælis, ſi veram Doctrinam et purum Cultum Chriſti doces his Barbaris, et ſi vero Amore Chriſti et Animarum agis. Sed, cavete (Viri Singulares!) nè, deceptis Vobis ipſis, Seductores ſitis, et ambo in Foviam cadatis. Heu! timeo nè Ignorantia Barbarorum precantium in Linguâ ignotâ, ſine Contritione precantium, retentura ſit eos procul a Regno Dei, etiam ſi ad Sobrietatem et Manſuetudinem reclamare poſſes. Regnum Dei eſt Spirituale et in Nobis. Non eſt Eſca et Potus, ſed Juſtitia et Pax et Gaudium in Spiritu Sancto. Nimis *Auguſti* ſumus *Nos Reformati* in his Divinis Fructibus S. S. Spiritûs; ex Animo opto, multò *largiores* fieri *in iiſdem Pontificios.*

Fratres Chriſtiani! Nos ipſos judicemus, et alii pro aliis precemur, ut ſinceri et fideles in Chriſto reperiamur! Speciatim Te Humaniſſime Domine et Frater, commendo Deo et Sermoni Gratiæ ipſius, qui potens eſt ſuperſtruere, et dare probis Hæreditatem inter Omnes Sanctificatos!

Sum Tui Obſervantiſſimus
Boſt. Julii 30. 1733. et addictiſſimus, &c.
B. C.

As his Heart was much ſet upon ſerving this and other Miſſions to the Tribes of Indians on our Borders, of which you will hear hereafter, and his Mind and Pen employ'd in the good Work going on among them: So he was no leſs ſolicitouſly concerned to have the pure Goſpel ſent into Places within our ſeveral Governments, where the Inhabitants were either under ſtrange Prejudices againſt it; or ſo poor that they could not honourably ſupport it. Accordingly, he layed out himſelf to the uttermoſt to collect Moneys for the Maintenance of ſuta-

ble

ble Miſſionaries, and always gave liberally of his own Eſtate. — This appears from many Papers encouraging Subſcriptions for *Block Iſland*, *Nantucket*, *Providence*, &c. &c. &c.*—He alſo for a long Time ſtood Treaſurer for ſome of them which coſt him much Pains and Labour. — In his younger Times he has gone himſelf in Perſon to preach among them. The Letters he has been called to write on ſuch Occaſions would make a Volume.

He projected and eſſayed to do good many other Ways.— I find two Papers, on the Outſide of which is written, *My own*, the one about ſetting up Charity-Schools, the other a Propoſal of a Fund for pious Uſes, both highly worthy to be publiſhed to the World, and are therefore here inſerted.

Boſton, New-England, Feb. 1713.

" Whereas it has of late Years pleaſed God by his Grace, wonderfully to incline and ſpirit many piouſly diſpoſed People in the ſeveral Parts of our Nation, to ſet up and ſupport many Charity-Schools, for the Maintenance and Education of poor Children of either Sex; and in his Providence to ſmile on thoſe their good Endeavours; the Fame whereof reaching us in theſe diſtant Regions has provoked a Zeal to a like Undertaking, for the Glory of God, and the Good of this Place.

And as we juſtly apprehend there can be no Sort of Charity more acceptable to God, and beneficial to our Country than this; nothing being more likely under the Bleſſing of God, to ſerve unto the Reformation of Manners, the preventing the Growth of Profaneſs and Debauchery among us, and to promote Virtue and true Godlineſs, than an early and pious Education of Youth; We do therefore propoſe, under the Favour and Direction of God, to endeavour the ſetting up and ſupporting

* Alſo *South Carolina*— The *Iſland of Bermuda*— *Cape May* were greatly ſerved by his Care, Correſpondence and Endeavours to ſettle the Goſpel among them.

two

two Charity-Schools or Hoſpitals, in the Town of *Boſton* in *New-England*, the One for the intire Maintenance, Inſtruction and godly Education of poor Boys, the other of poor Girls.

In Order whereunto it is propoſed,

1. That there be ſome convenient Place and Habitation provided: And particularly that the Town be moved at their next Town-Meeting, to appropriate the long Houſe upon Fort-Hill, with ſome Addition of Land for a Garden, and ſome adjoining Spot for a Paſture, if it might be obtain'd; to be given for this Uſe for ſo long a Time as the Charity propoſed ſhall continue to make this Improvement of it.

2. That the Children entertained in the ſaid Schools ſhall be ſuch as are the proper Objects of Charity, by Reaſon of Poverty; ſo that all ſuch in the Town without Diſtinction or Reſpect, be meant equally to be provided for in this Charity; ſo far as the Fund deſigned ſhall be found ſufficient.

3. That where poor People are ſeen viſibly to neglect their Children, and by ſuch their Neglect to abandon them to Vice and Idleneſs; and are yet unwilling to have their Children maintained and educated in a Way of publick Charity; the Help of the Laws provided, or that ſhall be provided in that Caſe ſhall be ſought and taken.

4. That the Maintenance propoſed for the Children is the whole Proviſion of Lodging, Food, Phyſick, Cloathing, Firing, Waſhing, Tendance, and every Thing neceſſary to their decent and comfortable Subſiſtence: And that the Children be clothed alike in ſome Livery, whereby they may be known; and kept neat, clean and wholeſom.

5. That from ſix Years old and upward, Children ſhall be received into theſe Schools or Hoſpitals, there to be ſupported and inſtructed till Twelve or Fourteen Years of Age: And then as they ſhall be found fit to be diſpoſed of by the Care of the Overſeers, conſulting the

the Children's Capacity and Inclinations, to Services and Trades.

6. That the Children be inſtructed carefully in the Principles and Duties of Religion; taught to read well, to write and cypher: The Girls to knit, ſew, ſpin, and whatſoever may be proper to keep them employed, and fit them for Services, and to get their Living in the World.

7. That there be ſtrict Rules of Diſcipline and Government obſerved, to reſtrain the Children from Idleneſs, and for the Puniſhment of every Thing that is vicious; to form them into good Manners and virtuous Behaviour, and that particular Care be taken for their reverent Behaviour in God's Worſhip, and the Sanctification of the Lord's-Day.

8. That there be daily Prayers, Morning and Evening, with the reading the holy Scriptures, attended with ſutable Solemnity, and none allowed to be abſent.

9. That the Maſter and Miſtreſs of the Schools be Perſons of good Life, and Repute for Knowledge, Prudence and a Spirit of Government: Capable of ſo great a Truſt and Service; who ſhall be honourably ſupported.

10. That there be three or five Truſtees choſen annually by the Subſcribers, one of which to be the Treaſurer; to whom the Care, Inſpection and Supply of the two Houſes ſhall belong; who ſhall keep and render an exact Account of all Payments made, or Gifts received, or of Expences and Diſburſements, and make up their Accounts once a Year.

11. That there be a Number of Overſeers choſen, among whom the Miniſters of the Town ſhall be always reputed, and the Truſtees for the Time being; to viſit the Schools once a Month, and catechiſe the Children; when alſo there ſhall be an Account taken of their Faults noted down by the Maſter or Miſtreſs, and ſutable Admonitions or Corrections adminiſtred.

12. That there be a Quarterly Meeting of the Subſcribers and Benefactors, when any further Rules and Methods

thods from Time to Time found neceſſary or convenient ſhall be propounded and agreed unto, and a publick Sermon ſhall be preached ſutable to the Occaſion; the Children walking in Form to Church, and there ſitting together in the Front-Gallery when they ſhall be publickly catechiſed, and a Collection ſhall be made of the Charity of the Congregation.

13. That for the more eaſy gathering, and Payment of the Sums ſubſcribed, it be agreed by the Subſcribers to pay the ſame in, at their Quarterly Meetings, to the Treaſurer.

14. Finally, That all Perſons be aſſured on the Faith of ſaid Society, that whatever Sums be ſubſcribed and paid, or whatever Giſts and Contributions be made, or Legacies left by Will or Teſtament, for the Support and Benefit of the ſaid Schools, ſhall be by them faithfully and without Fraud, applied and improved to the ſaid Uſe and no other.

Wherefore in Purſuit of this Chriſtian Deſign, we whoſe Names are underwritten, do hereby agree to pay yearly at four equal quarterly Payments, during Pleaſure, the ſeveral reſpective Sums of Money over againſt our Names ſubſcribed. Humbly commending this our poor Endeavour and Offering, to the Bleſſing and Acceptance of God, and ourſelves to his gracious Direction with Reſpect unto any further Methods of Wiſdom and Piety, which may beſt anſwer the Intentions above propoſed.

The Propoſal for a Fund.

A Propoſal humbly offered to the Conſideration of the *Miniſters and Churches of Chriſt*, through this and the neighbouring *Provinces*, for the collecting and keeping a ſmall *Fund of Moneys* in every Church, to be diſpoſed of from Time to Time in ſuch *pious Uſes*, and in ſuch Proportions, as the particular Churches to which it belongs ſhall ſee meet.

As we are directed and commanded by God our Saviour to be *ready unto every good Work*, and to be *rich*

in good Works,† according to the *Ability* which he has given us, and his *Bleſſing* on us in our worldly Eſtate; ſo we are particularly encouraged to be *deviſing liberal Things* with this Promiſe, That by liberal Things we ſhall ſtand.*

This Promiſe obviates and removes the *Objection*, that may be ready to riſe in the Minds of ſome at the firſt Sight of the preſent *Propoſal*, from our preſent *difficult Circumſtances*.

For as one Reaſon of *theſe* may be, that we have done and do no more in a *free Expence* from Year to Year as a People, for the Support of Religion among our ſelves, and the carrying it unto *others* in our Neighbourhood; ſo one of the ſhorteſt and moſt direct Ways that a People can take to obtain of God the Return of their Proſperity, and their future Eſtabliſhment, may be to come into ſome *Methods* of this Nature which we now propoſe; with a pure Aim at the Honour of *God*, and the Good of *Souls*.§

Let us *prove* a gracious and bountiful *Providence*, if it may not *pour out a Bleſſing*,‖ and *add no Sorrow* with it: But what is of much greater Weight, and what we may more aſſuredly expect, by this Means we may reap more abundantly in the ſpiritual *Bleſſing*,†— The *Spirit* of God with his *Word* and *Ordinances* among us, and on our Offſpring.

It is propoſed then,

I. That every particular Church do furniſh themſelves with a greater or ſmaller *Stock*, that may be a conſtant and ready *Fund* for Uſes of *Piety and Charity*, as they may ſee Occaſion.

II. That to this End there may be in every Congregation a *Collection* made on our Days of *General Faſting*

† Titus iii. 1. 1 Tim. vi. 18. 1 Pet. iv. 11. * Iſa. xxxii. 8. § Prov. iii. 9, 10. Iſa. lviii. 8, 9, 10. ‖ Mal. iii. 10. Prov. x. 22. † Iſa. xliv. 3, 4. Gal. vi. 8, 9.

and

and Thankſgiving, appointed by the Government over us from Year to Year.

III. Theſe *Stocks* may alſo be from Time to Time increaſed by *private Communications*, as any Perſons on particular Occaſions may find themſelves inclined.

IV. This *Evangelical Treaſury* may be lodged in the Hands of the *Deacons* of each of the Churches where it is gathered, or whomſoever the Church ſhall appoint to that *Truſt*; and a true and fair *Accompt* ſhall be kept by them, to be on all Occaſions produced, of all that is brought in, or laid out.

V. Nothing ſhall be at any Time, or for any Occaſion drawn out, without the Knowledge and Conſent of the Church to which it belongs.

VI. It is propoſed that the *firſt and main Intention* of theſe Funds ſhall be the *Propagation of Religion in ungoſpelized Places*; and the *diſperſing Bibles, Catechiſms*, and other Inſtruments of Piety among the *Poor*, as any particular Churches may ſee Occaſion.

We have obſerved with Thankfulneſs to God for it, that of late Years the Hearts of many good Men among us, have been much upon *this great and good Work* here propoſed, Namely, the *Miſſion of the Goſpel* into ſuch Places as have been hitherto *negligent or averſe* to the Settlement of it among them, and alſo the giving *Bibles, Catechiſms*, and other good Books among the *Ignorant*, the *Prejudiced* and the *Profane*, as well as unto *poor and pious* People. An *Odour* we truſt it is *of a ſweet Smell, a Sacrifice acceptable and well pleaſing to God.*†

A more *compendious* Way to do Good to Souls, and bring much Glory to God, can ſcarce be thought of. The *Wiſdom which is from above, full of Mercy and of good Fruits*,‖ we think, has ſcarce projected a more comprehenſive and effectual Piece of Charity and Beneficence than this is.—— What can we think of more likely

† Phil. iv. 18. Heb. xiii. 16. ‖ Jam. iii. 16.

to

to be owned, accepted, proſpered and rewarded by God ?

And as to the *Method* we propoſe for the raiſing theſe Funds, *ſcil.* by *Collections* in our Congregations every publick *Faſt* and *Thankſgiving* Day ; what can be more agreeable to both thoſe *Solemnities ?*

It is very fit, if not indeed a *Duty*, that our *Faſts* both *private* and *publick*, ſhould be accompanied with pious Diſtributions and Communications in Ways of Charity and Mercy. Such were the Prayers and Faſts of the *devout Cornelius*, who alſo *gave much Alms to the People* ;* and how well accepted of God and rewarded, none need to be told. And ſuch is the *publick Faſt* which God hath *choſen : Is it not to deal thy Bread to the Hungry, and that thou bring the Poor that are caſt out to thy Houſe ? When thou ſeeſt the Naked that thou cover him*, &c. *Then ſhall thy Light break forth as the Morning, and thine Health ſhall ſpring forth ſpeedily.*† Now from God's Promiſes, on Account of theſe private Exerciſes of Bounty and Mercy to the *Bodies* of Men on our Days of ſolemn Faſting and Prayer, we may well argue that an *Alms* on ſuch Occaſions deſigned for the Salvation of their immortal Souls, cannot but be *a Sacrifice with which God is well-pleaſed.*

Nor do we at all mean by propoſing this *Offering* to the Souls of Men, to put by the other to their Bodies ; God forbid : But as we would hereby intimate to our *People*, how neceſſary an Attendant of a religious Faſt *Alms to the Poor is*, and what ought to be *preached* to them and *obſerved* by them on ſuch an Occaſion ; ſo we only propoſe to them the *adding a Mite* to be caſt into *a Treaſury of the Lord* for the pious Uſes aboveſaid.

And then as to our *Days of publick Thankſgiving* ; as we cannot but praiſe (and bleſs God for) the excellent *Uſage* (which has obtained among us from the Days of our *Fathers*, and we pray God may never ceaſe among us) *of making Gifts to the Poor, and ſending them Portions*

* Acts x. 2——30. † Iſa. lviii. 6, 7, 8.

from

from our Tables: So we hope, *that the adding theſe Contributions for the Services of Piety* above propoſed, will be grievous to none, but may be a vaſt Benefit to us both on temporal and ſpiritual Accounts.†

To be ſure, on our *Thankſgiving Days* we ſhould remember both the laudable *Practice* of the pious *Jews* on their Days of *Gladneſs and Feaſting*; *a good Day and of ſending Portions one to another, and of Gifts to the Poor*;* and alſo the *Law* given *to Iſrael* by the Hand of *Moſes*, *That on their three yearly Feaſts none of them ſhould appear before the Lord empty, but every one* (ſays the Text) *ſhall give as he is able, according to the Bleſſing of the Lord thy God which he hath given thee.* ‖

We need add no more to juſtify and preſs the *Propoſal* here made. We give our Judgment to the *Churches* for *publick Collections* to be made in our *Aſſemblies* for the Poor, or for other pious Uſes, as every Church and Congregation may think beſt, on every Day of *General Faſting*, or *Thankſgiving* obſerved by us. We wiſh that by mutual Conſent it may univerſally come into Practice. We hope that what we here offer, will be ſeriouſly weighed, candidly conſtrued, and be cordially entertained by the beloved *Churches* of Chriſt and their Rev. Paſtors, whom we ſalute in the Lord, and aſk their Prayers for us."

As he ever expreſſed high an Regard for the Town of *Boſton* the Place of his Nativity and Reſidence, he accordingly ſought its Welfare and Flouriſhing continually.

He uſed his beſt Endeavours that Peace with Truth and Holineſs might be and abide in the Churches; and an happy Union ſubſiſt among the Paſtors; and in his Turn viſited the Schools, and encouraged the Youth in Piety and Learning both by Word and Writing.‡ He

† Phil. iv. 17. 1 Cor. x. 33. * Eſther ix. 19, 22. ‖ Deut. xvi. 16, 17. Exod. xxiii. 15.

‡ Some of his moving Speeches to the *Scholars* are found by us. He often gave them Hymns of his own compoſing to tranſlate into Latin. The *Priſon* and the *Alms Houſe* he alſo frequently miniſtred unto, by his *Charities* and *Preaching*.

bore

bore an open Teſtimony againſt ſuch Things in the Weekly Prints as had a Tendency to mock Religion, and bring it into Contempt, particularly a vile Paper called the *Courant*. He alſo ſhewed his Concern for what he eſteemed the Temporal Intereſt of the Inhabitants.

There is an Eſſay of his printed in the Year 1719, for the ſetting up and eſtabliſhing a Market, fairly repreſenting the Conveniences and Advantages thereof.

He greatly encouraged by private Converſation the receiving the *Small-Pox* by the ſafe and eaſy Way of *Inoculation*; and by a printed Compoſure in the Year 1721 entitled, *Some Obſervations on the new Method of receiving the Small Pox by ingrafting or inoculating*, which was well accepted by many, and did much Good both here and in *Great Britain*, where it had a ſecond Impreſſion. *

He alſo wrote and publiſhed a Letter in Vindication of his Friend *Z. Boylſton* F. R. S. who was the firſt and chief Surgeon that performed the Operation, and had ſuffered much from the Tongues and Pens of ſome good as well as many bad Men that oppoſed the Practice.

I come now to write largely of Dr. *Colman*'s ſerving the Publick, his Country, and the Churches.

He was employed in his *younger* as well as *later* Times by the Great and General Court of the Province, and the ſeveral diſtinct Branches of it on divers weighty Affairs. At their Deſire he not only preached and printed once and again on grand Occaſions ‖ but alſo draughted Letters and Addreſſes for them relating to publick Matters which were highly approved. Sometimes he has been

* Dr. *Jurin* the learned Secretary of the *Royal Society*, gives his Opinion of it in a Letter to *H. Newman*, Eſq; in theſe Words, "One may, I think, in that little Tract, ſee the Philoſopher and Phyſician, as well as the modeſt and humble Divine.

‖ Viz. A Sermon entitled Imprecation againſt the Enemies of God, *Pſalm* lxviii. 1. 1707. A Sermon on the UNION of the two Kingdoms, *England* and *Scotland* 1708, from *Pſalm* cxxii. 6th, 7th, 8th, 9th Verſes.

Election

been engaged for them in ſecret Services on the moſt momentous Concerns, and ſucceeded in them. We have no Miniſter now left, that has that Intereſt and Influence here or at Home which he ſeemed to have.

I find by many Copies left that he wrote *freely* (but always with greateſt *Complaiſance* and *Humility* to our excellent *Governors*, and *Agents* * for the Province; and to the *leading* Members in both Houſes, of our Great and General Court, from Time to Time, which were generally well accepted, and ſometimes did eminent Service. The Governors DUDLEY, SHUTE, BURNETT, BELCHER expreſt the higheſt Value for him, and his *Excellency our preſent Governor* will not be offended if I ſay he has ſhown him as great Regards.

I own he has been blamed by ſome (who have not turned out the beſt Friends to their Country) for intermeddling at all with civil and ſecular Matters. But muſt a Perſon who knows well the Intereſt of his Country, and is capable of ſerving it, and ſaving it too when ſinking, be ſilent only becauſe he is a Miniſter? Is he nothing elſe? Is he not a Subject of his Prince, and a Member of the Commonwealth?—Mr. *Colman* was full in the Sentiments of the Rev. Drs. *Increaſe* and *Cotton*

Two Election Sermons, in the Year 1718 — from *Neh.* v. 19.—And in the Year 1723 another from 1 *Chron* xxviii. 8.

1719 ——— The Bleſſing of *Zebulon* and *Iſſachar*, Deut. xxxiii. 18, 19 Verſes.

A Faſt Sermon preach'd in the Council Chamber 1736 from *Zech.* vii. 8, 9.

A Sermon entitled, The Lord ſhall rejoice in his Works 1741 from *Pſalm* civ. 31.

Alſo, Sermons on *Thomas Hollis*, Eſq; and Hon. *Samuel Holden*, Eſq; which will be taken Notice of in the next Chapter.

* He held a long and uſeful Correſpondence with Mr. Agent *Dummer*, *Wilks*, &c.—And wrote many a Letter which he never ſent fearing leſt he ſhould intermeddle too far in ſome Affairs: So he has written on the Outſide of them. He exerciſed a Jealouſy over himſelf, and was a great Maſter of Prudence, if that be a true Definition of it, which ſome have given, viz. *Prudentia eſt dicendorum, faciendorumque, in ſuo Loco et tempore ſcientia.*

Mather,

Mather, his Paſtors and Predeceſſors on this Head. † — Viz. "That Opportunities to do good not only legiti- "mate the Application of our Capacities to do it, but "alſo oblige and require us to do it. That upon pub- "lick and preſſing Emergencies Miniſters may apply "their ſuperior Talents to ſome Things of ſecular Im- "portance. The great *Selden* is quoted by them in "Vindication of ſuch a Practice—'Tis a fooliſh Thing "(ſays he) to ſay, A Miniſter muſt not meddle with ſe- "cular Matters becauſe his own Profeſſion will take up "his whole Man. The Meaning is only, that he muſt "attend his Calling.

I hope the Country will be ſo juſt, now he is Dead, as to own that by his unwearied Pains and Eſſays of this Kind, we have been generally and greatly ſerved.——

His *Fathers* and *Brethren* in the ſacred Miniſtry as they highly and juſtly valued Him on Account of his many excellent Endowments, ſo they particularly diſcerned and diſtinguiſhed his ſhining Talent in draughting Letters and Addreſſes by employing it on various Occaſions.——So long ago as in the Year 1715 there is found his Draught of an Addreſs to our Great and General Court about call- ing a Synod.——In the ſame Year an Addreſs to his Majeſty King GEORGE the Firſt.——Two more in the Year 1716.——Another in the Year 1717.——Another in the Year 1727——Another in the Year 1734.—— Another in the Year 1737.———

The Addreſs to the King in the Year 1716 was ac- companied with Addreſſes to divers Lords, Nobles, Gen- tlemen, and ſome eminent Diſſenting Miniſters in *London*, viz. To my Lord Chancellor *Cooper*, Lord Chief Juſtice King, Sir *William Aſhurſt*, *John Barrington Shute* Eſq; The Rev. Meſſirs. *Calamy*, *Bradbury*, *Reynolds*, *Tong*, &c. &c. To which Addreſſes, ſeveral kind and gracious An- ſwers were returned; and a uſeful Correſpondence en- tered into by him with ſome of theſe great Men.

† Dr. *Increaſe Mather*'s Life, wrote by his Son Dr. *Cotton Mather*. Page 151, 152.

The

The Addreſs ſent in the Year 1737 was alſo attended with like Applications to Noblemen, Gentlemen, and Divines pleading Favours to the Province. The Right Honourable Sir *Robert Walpole*, His Grace the Duke of *Newcaſtle*, the Right Honourable the Earl of *Harrington*, the Honourable *Samuel Holden* Eſq; the Rev. Meſſrs. *Harris*, *Watts*, *Neal* and *Guiſe*, were written unto.——

A few of theſe Draughts are here inſerted, viz.

" To His Excellency *Joſeph Dudley*, Eſq; Captain General and Governour in Chief. And to the Great and General Court or Aſſembly of His Majeſty's Province of the *Maſſachuſetts-Bay*; begun and held at *Boſton* upon Wedneſday the 25th of *May*, 1715.

The Miniſters of the Goſpel and Paſtors of the Churches in this Province, convened in *Boſton* on the 25th and 26th Days of this Inſtant *May*, having taken into their ſerious Conſideration the State of Religion among us, and of the Churches under their Paſtoral Care and Watch, are humbly of Opinion that it is a Thing highly expedient and neceſſary, ſpeedily to convene a General Synod, to conſider what Remedies may be applied unto theſe Evils and Diſtempers, whereby our Churches and the Power of Godlineſs, among us, may ſeem Enfeebled and Endangered.

It is a Thing well known that our pious Fathers and venerable Predeceſſors held their Synodical Meetings, in laying the Foundation of their Churches, in the happy Fruits whereof we rejoice to this Day: And we cannot but apprehend it to have been a great Omiſſion and faulty Neglect among us of the preſent Generation, the Blame whereof we the Miniſters of Religion muſt very much take upon ourſelves, that we have for ſo long a Time been without one ſuch Aſſembly of Charity by their Paſtors and Delegates in a General Synod: Though it has been the acknowledged Principle as well as Practice of theſe Churches from the beginning, and might ever be their Beauty, Strength and Safety.

That we may therefore, however late, anſwer our Ob-

ligations to God and to theſe dear Churches of our Lord Jeſus Chriſt, over which the Holy Ghoſt has made us Overſeers; and in the moſt effectual manner we can now propoſe to do our Part to promote a godly Reformation, and the Revival of true Piety through the Land; and being deſirous to enjoy the fulleſt Opportunity of bearing our Teſtimony to the Faith and Order of the Goſpel; knowing that we owe, and are accountable to God and to the World how we diſcharge the ſame Paſtoral Care and Duty in theſe Reſpects to the People of our own Generation, which our Fathers did in their Day to a Generation of far leſs abounding Diſorders, Irreligion and Immorality; And finally, eſteeming ourſelves called of God hereunto, and relying humbly on the ſame Preſence of the Divine Spirit to be with us which was with them:

We do therefore in the Name of the Miniſters lately here convened, and as they have directed us to do, lay before your Excellency and the General Aſſembly their Humble Deſire and Petition, that if in your Wiſdom you ſhall think fit, you would pleaſe to give your Countenance and Aſſiſtance in all the proper and needful Ways to the ſpeedy meeting of ſuch a Synod, and to favour it with that paternal Protection which our Churches have enjoyed upon ſuch Occaſions in former Times from their pious Rulers.

We pray God to fill you with heavenly Wiſdom, and grant you at all Times his gracious Guidance and Leading, and are among the moſt Dutiful and Obedient of your People,

Boſton, May 27. 1715."

"To the King's moſt Excellent Majeſty.

The Humble Memorial of his Majeſty's Loyal and Dutiful Subjects, the Paſtors of the Churches of Chriſt in *New-England*, humbly Sheweth,

That having had the Honour lately to approach the Throne with our moſt humble and dutiful Congratulation

tion of your Majeſty's happy Acceſſion thereto, to implore your Majeſty's gracious Protection of us in our Religious Liberties; We do now in all Humility beg leave to repreſent to your ſacred Majeſty the Conſtitution of our Churches, their Riſe, Growth and preſent State.

We are in Denomination, and ſo in Principle and Practice, Diſcipline and Worſhip, Congregational and Preſbyterian; of one Body with the Proteſtant Diſſenters from the Church of *England* as by Law eſtabliſhed in *Great-Britain*, commonly known by the Name of United Brethren; and like them we have ſignalized our Zeal for and Adherence to the Proteſtant Succeſſion in your moſt ſerene and illuſtrious Houſe.

Our Fathers were ſome of the Old Puritans, ſo called from their purer Church State, and Way of Worſhip and Manner of godly Diſcipline, which in their Apprehenſion they ſought and practiſed.——

They were People of exemplary Devotion towards God, Loyalty to their Prince, and of conſpicuous Sobriety, Virtue and true Goodneſs in the Sight of all Men.

Uneaſy as they were made at Home, under the Impoſition of ſome Things which they eſteemed ſinful to comply with; the Spirit and Providence of God directed them to ſeek and find ſome quiet Seat for themſelves and their Poſterity in the Deſarts of *America*.

Religion was their Motive and their Support in the ſorrowful Leave they took of their pleaſant Native Country, —— they parted with high Expreſſions of Affection and Eſteem to the Church of *England*.

They chearfully planted and ſubdued a vaſt Wilderneſs at their own Expence, and not without many Hardſhips and Hazards.

They obtained Royal Charters to encourage their Undertakings, and to remain the everlaſting Teſtimonials of their Allegiance to the Britiſh Crown, as well as Bonds thereto.

They were animated with a Proſpect of enlarging the Empire of *Great-Britain*, in Regions not known to former Ages.

But

But to their immortal Honour it muſt be ever remembred and recorded, that Religion was their firſt and chief Care, and in order to that Learning.

In this they have been ſingular and eminent among the Plantations, and we their Poſterity reap the Honour and happy Fruits thereof.

At this Day through the Bleſſing of Heaven on us, we are become a great People, ſpreading upwards of three hundred Miles along the Sea-Coaſts, and from thirty to fifty Miles up into the inland Parts of the Country to the Number of——Towns, and many more Worſhipping Congregations and Churches.

At the ſame Time we have but one ſingle Congregation among us of the Worſhip of the Church of *England*; who are treated by us with all that chriſtian Reſpect, and brotherly Eſteem and Regard they can reaſonably expect and deſire.

Beſides inferiour Schools of Literature by Law enjoined in every Town, for Reading, Writing or Grammar, we have two Colleges for Academical Learning, where the Languages and literal Arts and Sciences are taught; and whereby our many Churches have been hitherto more than ſupplied with Paſtors, and the higheſt Chairs of Honour have been laudably filled, to the Service of the Prince and the good of the Country.

In theſe Academies for Liberal Education, nothing but Learning and good Morals are required to qualify any Perſon for the Privileges there to be attained, but they are equally diſpenſed unto Perſons of all Perſwaſions.

The Principles of Loyalty, as well as Religion in all other Inſtances of it, are inſtilled in our Colleges into our Youth, as well as taught in our Pulpits; where we never omit to pray alſo for the King in Supream, and for Governors as ſent by Him.

Nor have we been without many Endeavours, laborious and expenſive for the Converſion of the Natives to Chriſtianity. The Bible has been tranſlated into their Language and twice printed; beſides other good Books of Piety

and

and Religion. There are at this Day above thirty Worſhipping Congregations of the Indians among us: who are partly taught by Engliſh Miniſters that have learned their Language, but more ſtatedly by Indian Preachers of their own. Some Schools alſo there are among them for the teaching of their Children to Read and Write.

To add no more, our Churches are famous for their Zeal for the true Proteſtant Religion, according to the Doctrinal Articles and Homilies of the Church of *England*; and have been excelled by none in the Joy of ſeeing theſe Divine Truths ſecured to us (as we truſt) in your Majeſty's Poſſeſſion of the Thrones of your Anceſtors.

Moreover, we ought gratefully to acknowledge to God and the King,

That we have been diſtinguiſhed among the Plantations by divers Acts of the Royal Favour and Grace to us; particularly in the Royal Charter granted to us by the late glorious Princes of immortal Memory, King WILLIAM and Queen MARY: In diverſe of which civil Rights and Privileges therein granted, the Vertue and Morals of our People are greatly conſulted and guarded; as alſo in many ſubſequent Laws which have received the Royal Sanction; and by which we enjoy many valuable religious Liberties as well as civil; Namely,

The Settlement and Support of Schools in our Towns, and of Orthodox Miniſters in our Churches; the People's Right of electing their own Miniſters, the ſtrict Sanctification of the Sabbath, and the planting Religion in ſuch Places, where People profanely deſpiſe to ſeek it for themſelves.

Our Prayer therefore is unto the King's moſt excellent Majeſty,

That this our Country and theſe Churches may ever find Grace and Favour in your Royal Eyes, and in the Sight of his Royal Highneſs the Prince of *Wales*, and of all your illuſtrious Race; whom God continue on the Throne of your Majeſty down to the lateſt Poſterity.

That we may have both our religious Rights and Privileges,

vileges, as well as civil now enjoyed by us, continued and ſecured to us and to our Poſterity.

That his Majeſty would graciouſly pleaſe to believe concerning us, that he has no where any Subjects more true and faithful, dutiful and loyal, and who will more deſire to deſerve his Royal Favour than his *New-Engliſh* Churches.

That it would pleaſe his Majeſty of his meer Grace, and as his Princely Wiſdom and Paternal Tenderneſs to us ſhall ever direct him, to vouchſafe to conſider the Conſtitution of our Churches in the Commiſſions from the Throne: And that from Time to Time we may have Men of Virtue and Juſtice, ſet over us in chief Command; and who may be of a Spirit of Moderation, and friendly to our Churches.

And in an eſpecial Manner, we pray that our Colleges which God has made the ſingular Honour and Bleſſing of our Country, may ever have your Royal Favour and Protection."

"To my Lord Chancellor *Cooper*.

May it pleaſe your Lordſhip,

The Fame of your Lordſhip's Juſtice and Humanity has long ſince reached theſe diſtant Dominions of his Majeſty in *America*. The Wiſdom and Moderation of that glorious Miniſtry, and of thoſe noble Patriots, among whom your Lordſhip hath ſhone ſo bright in the happy Part of the former Reign, as well as ſince his Majeſty's Acceſſion to the Throne, has rendered your Names illuſtrious to us, as they are like to be tranſmitted down to Poſterity, and make ſome of the brighteſt Pages in Hiſtory. No Wonder therefore that we are ambitious to be known to your Lordſhip, and to commend our dear Country to your good Opinion and Patronage upon all Occaſions.

We are ſome of the Miniſters and Paſtors of the Churches in *New-England*, and as in Duty bound to God and

and our People, we are careful to preſerve as far as in us lies our Liberties and Privileges civil and religious, which by the Royal Charter to us granted, and many ſubſequent Laws we do enjoy. Wherefore we preſume to incloſe to your Lordſhip a true and faithful Account of the State of our Country, beſeeching your Lordſhip to beſtow a generous Thought, and expreſs a kind Concern for a loyal and dutiful Province, whenever it ſhall appear to you in your great Wiſdom and Juſtice to need your Regards.

To deſerve ſo great a Favour of your Lordſhip, we can only plead, that like our United Brethren the Diſſenters in *Great-Britain*, we have ſteadily expreſſed a moſt dutiful Zeal and Affection to the Proteſtant Succeſſion, and to thoſe wiſe and faithful Councils which your Lordſhip and the preſent Miniſtry purſue, with ſo much Glory to the King, themſelves, and their Country. If Duty, Loyalty and Affection can ever merit the Sovereign's Favour to a poor People, and the Regards of his Miniſters, truly we are bold to ſay, that *New-England* is not unworthy of that Intereſt in your Lordſhip's noble Heart which we aſk for.

We pray God to have your Lordſhip always in his gracious Keeping, and to prolong your Life to his own Glory, and to the Honour and Safety of the Kingdom, and of all the *Britiſh* Dominions. And as we ſhall never ceaſe to pray for the Life of the King, ſo neither to be

Your Lordſhips,
Moſt humble,
Moſt obliged,
and obedient Servants,

Boſton May 25. 1716.

Benjamin Wadſworth, *Increaſe Mather*,
Ebenezer Pemberton, *Cotton Mather*,
Benjamin Colman, *John Leverett*,
Peter Thacher, *William Brattle*,
Joſeph Sewall, *Nehemiah Walter*.

To

" To Sir *William Aſhurſt.*

Sir,

The noble and generous Affection with which you have always honoured *New-England*, is not to be enough acknowledged by the beſt Words that we can chuſe, and we truſt that a grateful Senſe of them will always remain with us.

This emboldens us to aſk your continued Favours at all Times, as the Intereſts of our Country do call for your Help.

Thoſe Intereſts are well known unto your Honour, and particularly our Charter that invaluable Privilege of the Province, whereby the Morals of our People, as well as all our Eaſe and Quietneſs are (under God) beſt ſecured to us.

We cannot but acknowledge the kind Aſſiſtances which your Honour afforded unto Mr. *Dummer* our Agent, when our Charter was in Danger the laſt Year; and we pray God to reward it both in temporal and ſpiritual Bleſſings, not only to yourſelf, but alſo to your flouriſhing Houſe.

We do therefore preſume to incloſe to yourſelf, as we do alſo by this Opportunity to ſome other Perſons of Honour, a true and faithful Account of the State of our Country, which if it may further engage your Friendſhip to us, we ſhall hold our ſelves greatly obliged.

May you long live the Ornament and Delight of the City, and a Bleſſing to the Kingdom.

Your Honour's
Moſt obliged,
Moſt humble
and obedient Servants,

Benjamin Wadſworth, *Increaſe Mather*,
Ebenezer Pemberton, *Cotton Mather*,
Benjamin Colman, *John Leverett*,
Peter Thacher, *William Brattle*,
Joſeph Sewall. *Nehemiah Walter*,

To

" To *John Barrington Shute*, Eſq;

Hon. Sir,

Our worthy Friends and Countrymen now at *London*, have informed ſome of us, of the particular Regards with which you are pleaſed to honour and ready to ſerve *New-England*.

We eſteem it Sir, a great Favour of God unto us that he has raiſed up ſuch a Friend in the Britiſh Parliament, more eſpecially in ſuch a critical Juncture as the Seſſions of the laſt Year, when a Bill was brought in to take away our Charters. Whatever Kindneſs and Juſtice you then did us, believe it, Sir, that God will reward it to you; and you have the Prayers and Bleſſing of a pious and grateful People in Return for the Goodneſs ſhown to them.

We are ſome of the Miniſters of Chriſt in and about *Boſton* in *New-England*, and have preſumed as to tender you our Acknowledgments of the great Benefits you have ſo generouſly done us, ſo to incloſe to you a true and faithful Account of the State of our Country, and to intreat the Continuance of your Favour to us; which will engage our utmoſt Eſteem and Gratitude, and together with our Thankſgivings to God, the moſt fervent Prayers of,

Sir,

Your moſt obliged,

Boſton, May 25. 1716.

Moſt humble,

and obedient Servants,

Benjamin Wadſworth, *Increaſe Mather*,
Ebenezer Pemberton, *Cotton Mather*,
Benjamin Colman, *John Leverett*,
Peter Thacher, *William Brattle*,
Joſeph Sewall. *Nehemiah Walter*,

" To my Lord Chief Juſtice *King*.

May it pleaſe your Lordſhip,

We are led by the Fame of your Lordſhip's Juſtice and Goodneſs, to addreſs you in Behalf of our dear Country, which we may humbly ſay is worthy of that Intereſt we aſk for it in your Lordſhip's generous and noble

Heart, if Loyalty, Zeal and Affection to his Majeſty's Reign can render any People ſo.

We are far from the Throne, and need to ſtand right in the good Opinion of thoſe noble Patriots, and high Miniſters who have the Honour to be near it, that if our Charter Privileges ſhould be in Danger as they lately were to our great Surprize, we might have ſome kind and powerful Protector, to do us Juſtice with the Government, and obtain the Continuance of the Royal Favour and Grace to us.

Indeed the Goodneſs and Humanity which may be thus ſhown to a poor People upon our humble Interceſſion, may be never recompenſed by them on Earth; but there is a God in Heaven who ſees it, and will reward it to your Lordſhip. He raiſes up noble Perſons to be Benefactors to Mankind, and like the ſuperior Orbs of Light to diſpenſe their benign Influences to the moſt diſtant Regions.

We humbly therefore beg Leave to incloſe unto your Lordſhip, a true and faithful Account of the State of our Country, and beſeech you ſo far to give it a Place in your Mind, as that we may always enjoy your Lordſhip's Favour, in all that appears juſt to you.

We pray God your Lordſhip may long live to adorn the high Seat of Juſtice which you fill, to advance the Honour of the Reign of the beſt of Kings, and at laſt that you may receive that Crown of Life, which God the righteous Judge will give. We are,

My Lord,
Your Lordſhips,
Moſt humble,
and moſt obedient Servants,

Boſton, May 25. 1716.

Benjamin Wadſworth, *Increaſe Mather*,
Ebenezer Pemberton, *Cotton Mather*,
Benjamin Colman, *John Leverett*,
Peter Thacher, *William Brattle*,
Joſeph Sewall. *Nehemiah Walter*,

Miniſters of Chriſt in and about *Boſton* in *New-England*."

A

A Letter which in ſeveral Copies was ſent to Dr. *Calamy*, Mr. *Bradbury*, Mr. *Reynolds*, Mr. *Tong*, &c.

" Rev. Sir,

We have a great deal of Reaſon to believe that you will be ready to ſerve the Churches of our Lord Jeſus here in *New-England*: They have many Enemies who are continually ſtriking at our civil and religious Liberties. Very lately the Charter of our Province was threatned by a Bill in Parliament, and in great Danger of being taken away. This Attempt has made us ſenſible, that we need ſome ſtanding Friends in and about *London*, who will naturally care for us on like Emergencies, and generouſly uſe their Intereſt on our Behalf.

Sir, the Character we have of yourſelf puts you among the Number of thoſe, in whom we may find Ability as well as Inclination to ſerve us. Wherefore we have taken Leave to incloſe to you a true and faithful Account of the State of our Country, and do entreat together with your continual Prayers for us, that you will uſe your beſt Endeavours to ſerve us as there may be Occaſion.

We have by this Opportunity written to the Lord Chancellor *Cooper*, Sir *Peter King*, Sir *William Aſhurſt*, and *John Barrington Shute*, Eſq; to intreat their Favour and Intereſt for us. In any of our Neceſſities, we hope our Friends may apply to thoſe Noblemen and Gentlemen with Succeſs in our Behalf.

Sir, We are your Brethren in the Miniſtry of the Lord Jeſus, a few of the Paſtors in and about *Boſton*. We ever remember you in our Prayers, ſympathize with you in all that is grievous and afflictive to you, and joy in all your Comforts. We deeply condole with you on the Death of the Rev. Dr. *Williams*, Mr. *Henry*, and Mr. *Shower* the laſt Year; but we cannot but rejoice to ſee the worthy Labours of ſo many in the riſing Miniſtry with you. Alſo we rejoice that in this Time of open Mutiny and Tumult, Treaſon and Rebellion, the Meekneſs and Patience of the Diſſenters have been as exemplary

plary in the one Caſe, as their Loyalty and Zeal for the Proteſtant Succeſſion, has been illuſtrious on the other. We hope the Government will be inclined and able to acknowledge ſo conſpicuous Merit.

Sir, We pray God to proſper your Miniſtry, and ſpare you long to ſerve to his Glory, and are

Your Brethren in the Faith,
and Fellowſhip of the Goſpel,

Boſton, May 25. 1716.

Increaſe Mather,
Ebenezer Pemberton, *Cotton Mather*,
Benjamin Colman, *John Leverett*,
Peter Thacher, *William Brattle*,
Joſeph Sewall. *Nehemiah Walter*,
Benjamin Wadſworth,

An additional Letter affixed to the ſeveral Copies of that foregoing.

" Rev. Sir,

Having ſeen the Above, written from the Rev. Miniſters unto you, we are glad to ſee their prudent and faithful Care, under the Favour of Providence to procure the Friendſhip and Patronage of worthy Perſons for our Churches; and we do heartily join with them in requeſting your Favour and good Offices for *New-England*.

Some of us have the Honour to be of his Majeſty's Council for the Province, but all of us we hope have a greater Honour to value our ſelves on, Namely, That we are true Lovers of our Country, and have a ſincere Zeal for its beſt Intereſts Civil and Religious.

So far, Sir, as you can ſerve theſe, we hope our bleſſed Saviour, the great Head of the Church, will accept it as a Service of Love to his Name, and the Prayers of an obliged, grateful People will come upon you.

Sir,

Sir, We aſk an Intereſt in your Prayers, and are

Boſton, May 25. 1716. Your moſt humble Servants,

John Higginſon, *Wait Winthrop*,
Andrew Belcher, *Eliſha Hutchinſon*,
Nathaniel Norden, *Samuel Sewall*,
Samuel Browne, *Eliakim Hutchinſon*,
Thomas Hutchinſon. *Penn Townſend*,

" To His Moſt Excellent Majeſty King GEORGE the Second.

The humble Addreſs of his Majeſty's loyal and dutiful Subjects, the Miniſters of Chriſt and Paſtors of the Churches in his Majeſty's Province of the *Maſſachuſetts-Bay* in *New-England*, at their Convention in *Boſton*, May the 29th, 1734.

Moſt Gracious Sovereign,

The Fame of the happy Nuptials of the Princeſs-Royal of *Great-Britain*, with his Serene Highneſs the Prince of *Orange*, together with the univerſal Joy of the Nation, teſtified in their Addreſſes to the Throne on this Occaſion; as alſo the very gracious Acceptance which the Addreſſes of the Proteſtant Diſſenting Miniſters, our united Brethren, have found with your Majeſty, with your Royal Conſort the Queen, and with their Serene Highneſſes the Prince and Princeſs of *Orange*, encourages us alſo in theſe diſtant Parts of your Majeſty's Dominions, to make the moſt early Repreſentation we can, of our Share in the common Joys of the Royal Family, and of all your faithful Subjects in every Part of the Britiſh Empire. It gives us a moſt pleaſing Remembrance of the inexpreſſible Joy of our Fathers, in the Day of the Nation's Deliverance from Popery and Slavery, by the ever glorious Prince of *Orange*, afterwards our rightful and gracious Sovereign, King *William* the Third; which was never equalled among us, but only in the Day of the Acceſſion of your Majeſty's moſt Illuſtrious Proteſtant Houſe

Houſe to the Throne over us, and now in the numerous Progeny of Princes, with which it has pleaſed God to bleſs your Majeſty and your Dominions, and that we ſee the Princeſs Royal wedded to another Prince of *Orange*.

That the moſt Serene Houſe of *Naſſau* may for ever ſhine in the Perſons and Poſterity of their preſent Highneſſes, as it has always done in their glorious Anceſtors, from the firſt Reformation from Popery; and that the Life of your Majeſty and the Queen may be prolonged to ſee the Childrens Children of this, and other like happy Marriages of all the Royal Iſſue, to proteſtant Princes, to the equal Joy of all your Dominions, is our ardent Prayer, and our pleaſing Hope.

We alſo beſeech your Majeſty to permit us to lay at your Royal Feet, our humble Acknowledgments of the many Bleſſings which your Majeſty's Subjects of this Province enjoy under your auſpicious Reign; and in a very particular Manner we crave Leave to mention this one diſtinguiſhing Act of the Royal Favour and Grace to us, that it has pleaſed your Majeſty to fill the reſerved Poſts of Government, with Gentlemen the Sons of the Province, who have at Heart all the Rights of your Majeſty's Honour, and thoſe alſo of your happy Subjects here, both Religious and Civil: This, if it were poſſible, would add to our ſacred Bonds, and fervent Inclinations, ever to approve ourſelves,

May it pleaſe your Majeſty,
Your Majeſty's moſt dutiful
and loyal Subjects.

In the Name of the Paſtors or Teaching Elders preſent,

Peter Thacher, Moderator."

It will I think be granted, that he was equal to any of the Sons of *New-England* in his ardent Love and Affection to, and his aſſiduous Care for, theſe Churches of our Lord Jeſus Chriſt. No one ſerved them with greater Pleaſure. He did his utmoſt to render them

beautiful

beautiful as Tirza, *comely as* Jeruſalem, *and terrible as an Army with Banners.*†

It appears by many rough Copies of Letters left, and the Anſwers to them, how indefatigable and ſucceſsful an Inſtrument he was in the Hand of the great Lord of the Church in compromiſing Differences, healing Diviſions, and quenching Fires kindling and flaming among Parties, Paſtors and Brethren. For the Maintenance and Reſtoration of Peace with Truth and Holineſs, he wrote and ſent vaſt Numbers of Letters to *New-York* and the *Jerſies*, to *Connecticut*, *Rhode-Iſland*, *Piſcataqua*, and to many Churches and Paſtors in the *Maſſachuſetts Bay*, all truly Apoſtolick, pleading for and breathing forth Love and Charity.—A Collection of them ſhould be here publiſhed to render his Character illuſtrious if it could be done without expoſing oppoſite Characters; and reviving the Memory of ſuch Strifes and Animoſities which had better be buried and forgotten, and are therefore omitted.

Notwithſtanding his tender Conſtitution and often Infirmities, he went abroad to *Councils* or *Synods*, to ſet Things in Order in the Churches: And in his latter Days (in ſome Reſpects) the Care of all the Churches came upon him as you will ſee anon.

And as he early ſhewed a catholick and pacifick Spirit (as has been already noted) it increaſed in him as he grew in Years and Experience.—He ever expreſt an utter Diſlike of that narrow Spirit of Bigotry, which he ſaw prevailing in two many of the greateſt and beſt Men of all Sects and Perſwaſions in paſt Ages and the preſent.—He was for extending his Charity and holding Communion with all that held the Foundation. He loved and honoured good Men of every Denomination how much ſoever they differed from him in ſome peculiar Sentiments, Circumſtantials and Modalities.

His Moderation and Readineſs to ſacrifice every Thing but Truth and Duty for Peace, was manifeſted by many

† Cant. vi. 4.

Inſtances,

Inſtances, both in his younger and later Times.—Indeed he had ſuch an Averſion to Diſputing and Jangling that he declined engaging in Controverſy as much as poſſible.

I have often heard that when a *Seventh-Day Baptiſt Preacher* (a noiſy Creature) came from a neighbouring Colony to diſpute with him about the *Sabbath*; after Dr. *Colman* had heard all his Objections patiently, and anſwered them mildly, and the *Blade* would go on fiercely diſputing he told him he had no more to ſay to him, but if he was minded further to indulge his diſputacious Humour, he would direct him to a Perſon in Town that would be a *Match* for him, which he accordingly did, and ſo diſmiſſed him.

Here it may be remarked, "That Dr. *Colman*'s Notions of Church-Government and Diſcipline were larger than many of his Brethren's; neither had he any Opinion of an exacted Uniformity in religious Adminiſtrations.†

And while he entertained (and on all Occaſions expreſt) the higheſt Eſteem and Veneration for the primitive Fathers of *New-England* and their Writings, he would pleaſantly ſay, "*That the Bible was his Plat-*"*form.*" * No particular Conſtitution hitherto publiſhed (by whatever Authority or Pretence) appeared to him to be *Jure Divino*. The beſt were in his Eye either deficient or redundant. ‖ In one of his late Letters to a Reverend Aſſociation, he ſays, "I have always openly "owned my ſelf ſomething of a *Preſbyterian* under our "Congregational Form, and my People freely allowed "me my *Latitude*, and ſometimes pleaſantly told me

† See the Preface to his Sermon at the Rev. Mr. *William Cooper*'s Ordination.

* By this he did not mean to condemn *Platforms* of Church-Diſcipline—or to ſtrain that excellent Saying too far, *Scriptura eſt Adequata Agendorum Regula.*

‖ He could join with him, who wrote thus on a Blank Leaf of his Bible,

Unus Apex Verbi, Ratione Valentior omni,
Milleque Decretis, Conciliiſque prior.

"that

" that they thought me the moſt cautious of any Paſtor " in the Town or Land, not to break in upon the " Rights of the Brethren."

A few of his Sentiments concerning Councils or Synods and other Eccleſiaſtical Affairs and Tranſactions are here offered to the publick View, not with the leaſt Deſign to reflect on our excellent Conſtitution (which yet I humbly apprehend may in many Particulars be mended) nor to manifeſt the Publiſher's Concurrence, who does not adopt every Article or Paragraph in them, but to ſhow the Author, and his diſtinguiſhing Lineaments †.

*On Councils and their Efficacy.**

The Efficacy of our Councils depends much on their having a due Conſtitution; if we complain of the Want of their Efficacy, we had beſt ſearch into their Conſtitution, if that be weak and defective, how ſhould Government be built upon it?

Councils, or ſomewhat equivalent to that Name, are neceſſary to the Preſervation of Peace, Order, and Purity in the Churches. Experience ſhows us, that the Corruptions of Men will be breaking out, and that it is a Thing of great Difficulty to heal the Wounds given to particular Churches by them. We have found alſo both the Confuſion and Impoſſibility of every particular Congregation's governing all Things within it ſelf, independently on other Churches. So that there muſt be ſomething of the Nature of a Council of Churches for private Chriſtians, or particular Churches to refer themſelves to for Advice, or Appeal unto for their Judgment.

It was ſoon ſeen in the Church, that ſuch Caſes and Occaſions were and would be, and we read in the xvth of *Acts*, That the Apoſtles and Elders came together to conſider of the Matter referred to them, and diſputed and determined it. This is a ſufficient Warrant for the

† As I propoſed in the Introduction.
* Wrote in his younger Times.

Thing, that there ſhould be Councils convened upon Difficulties ariſing in Churches; but I cannot find any particular Direction here given, or deſigned to be here given by the Holy Ghoſt, juſt how Councils ſhould be conſtituted for ever after in all the Churches, and no otherwiſe. For I do not exactly ſee how this was: Yet the Thing it ſelf is of Apoſtolical Practice; and as it is conſonant to our Reaſon, ſo ſurely it ſhould be looked upon as Scripture-Warrant and Direction to us in like Caſes.

And now I ſhall write my poor Thoughts about the due Conſtitution of Councils, that they may have the deſired Efficacy; and I freely confeſs I do not ſee what much ſhort of the Practice of the *French* and *Scotch* Churches will be ſufficient, nor what beyond them is neceſſary.

1. I think there ſhould in every particular Church be formed and fixed, a Conſiſtory, as the *French* Churches had, or a *Kirk* Seſſion as the Churches of *Scotland*, to have the Government of it in all Things. This is to conſiſt of the Paſtor, the perpetual Preſident, *ex Officio*, and therefore not cenſurable here, and with him a ſelect Number of Elders, Men of the greateſt Piety, Gravity, Wiſdom, and Authority in the Congregation. We find ſomething equivalent to this neceſſary in our popular Form of Government, commonly having a kind of Church within a Church, leading Men whom we privately conſult, before we offer any Thing to a publick Debate and Vote. Which ſhows it to be our common Senſe, that the whole Government would be better there.

2. Out of theſe Seſſions or Conſiſtories I think Councils ſhould be always gathered.

The Reaſon is, Becauſe that the Government of particular Churches is lodged here, which ſuppoſes them to be the moſt accompliſhed to adviſe or judge in any Eccleſiaſtical Caſe.

3. The Paſtors are *ex Officio* of theſe Councils, and of the Seniors only one ſhould be delegated from the Conſiſtory to accompany the Paſtor: And if the Elders of the

the ſeveral Conſiſtories ſhould not attend, though their Neglect is cenſurable, yet then the Miniſters alone may warrantably proceed without them.

The Reaſons why I am for only one Elder to be deputed with a Paſtor to the Council, are,

(1) Or elſe the Miniſtry there have not an equal Vote, though Government is confeſſedly firſt lodged in them, and they may be modeſtly ſuppoſed to be their Superiors in Knowledge and Grace.

(2) A Multitude of Meſſengers may be uſed as Creatures by a deſigning leading Perſon.

(3) One rich and large Church may elſe ſend a Majority to all the reſt, if the Number of Meſſengers be not limited.

(4) It was expreſly the very firſt Canon of the *French* Churches, reſpecting their fixed Councils, or Colloquies, "That Miniſters ſhould be accompanied each of them with an Elder from every Church. The *Scotch* alſo require only the Attendance of one ruling Elder from each Congregation at their Preſbyteries."*

4. Theſe Councils I would have to be known, ſtated, and fixed in the Nature of the *French* Colloquies and

---

* I heartily wiſh this Preſbyterian Article, *i. e.* ſo far as it reſpects the ſending of but one Meſſenger to Councils, with the Reaſons under it, might be duly conſidered and weighed by my Rev. Brethren, and the honoured Churches through the Land. Is it not high Time that our Congregational Scheme was mended in this Point: And that the Liberty given in the Letters Miſſive, and taken by the Churches called to aſſiſt in Eccleſiaſtical Councils ſhould be ſomewhat bounded? I have obſerved for more than Twenty Years (and who has not?) the Confuſions and Miſchiefs ariſing from our preſent Practice: Some Churches ſend One, others Five, others Ten or more, to the ſame Council, and the Vote of every Member is of equal Weight.

All I move for with any Zeal is—"That there be ſome Regulation of this Matter—Let all be limited to the ſame Number—If the Brethren are jealous of their Paſtors, why may not two Brethren be thought enough to ſend with one Paſtor? It cannot be taken amiſs by any for the Paſtors to agree at their annual Convention to propoſe ſomething on this Head to their Churches. I humbly move it may be done.

Claſſes,

Claſſes, or the *Scotch* Preſbyteries; nor matters it which Name be given to them: Conſiſting of Ten or Twelve neighbouring Churches, to meet ſo many Times a Year at a certain Place, where they may be applied to if Need be: Or on extraordinary Occaſions may be called together at a Week's Warning by the Moderator; which Call all the Members ſhall be obliged to obey and attend.

The Reaſons why they ſhould be ſtanding and fixed are,

(1) That all the Churches may know whither to repair for Advice or Judgment, and who are their Judges if they tranſgreſs.

(2) It may redeem much Time, and ſtifle many a Fire which would not break out, if it did not lie ſo long a glowing.

(3) It will give all Miniſters and Churches an equal Honour, and not undue Preheminence to any.

(4) It will prevent the Confuſion and Diſorder of Party-making and Prejudices, againſt one Church, and for another.

5. Theſe ſtanding Councils, Claſſes or Preſbyteries ſhould be divided by Authority of a provincial Synod; and then (if it might be) confirmed by the Civil Authority.

The Reaſons are,

(1) Councils will act with the more Freedom, Boldneſs and Authority, and command the more Reverence and Regard among the People.

(2) The bare Agreement of Churches among themſelves is an uncertain and weak Bottom to go on, and more eaſily broken in upon by him that liſts.

(3) The Countenance of Civil Authority honours the Miniſtry and Diſcipline of the Church to the World, and is (humanely ſpeaking) greatly for the Security of both.

6. The ſeveral Conſiſtories ſhall be accountable to their reſpective Claſſes or Council, and Miniſters themſelves are cenſurable here; and Proceſſes againſt them to begin here. Caſes which the Conſiſtory cannot end, or which

which fall not under their Deciſion, ſhall be brought hither by Way of Reference, Appeal, or Complaint: And if the Claſſes pleaſe they may ſend for and examine the Regiſter of every Conſiſtory.

7. But it ſhall not be left to the Choice of any Church, Conſiſtory or aggrieved Party to have a particular ſpecial Council of Churches of their own picking here and there; but every Claſſes or Preſbytery ſhall have the Inſpection and judging of all and every particular Church within their own Diſtrict: And it ſhall be diſorderly to leave one of thoſe Churches uncall'd, or to call in another of a neighbouring Preſbytery.

The Reaſons are,

(1) The Honour of the particular Preſbyteries forbid it, for they are not to aſſume one over another.

(2) The Honour of particular Churches forbid it alſo, it being a Diſreſpect to ſkip over neighbour Churches, and ſend to another afar off, as if this only had Wiſdom and Integrity to judge in their Caſe.

8. Theſe Councils or Preſbyteries are accountable to a Provincial Synod, whither Appeals from them, and References by them, are to be made: But by no means from one Preſbytery to another, or to have Councils upon Councils—— Unleſs inſtead of a Provincial Synod there be rather fixed a Superiour Council or Councils in every Province which may conſiſt of two Preſbyteries or more united into one.

The Reaſons of this are many,

(1) To keep Councils themſelves in Fear, and awe them to Faithfulneſs.

(2) To correct their Errors, or to vindicate and confirm their Deciſions.

(3) That a Man may have the Liberty of Appeal and a Poſſibility of being righted when his good Name and Enjoyment of ſpiritual Privileges lie at Stake, as well as in lighter ſecular Matters.

(4) That Differences may not be endleſs, but there be ſome Judgment by which every one ſhall be determined and ſubmit unto.

Thus

Thus I think Councils ſhould be conſtituted if we deſire to ſee them have their Efficacy in ſupporting, preſerving and well ordering the Intereſts of the Churches in the Country.

(1) I think that ſtanding Councils are not only warrantable, but are alſo the beſt and wiſeſt Conſtitution.

(2) Their Power ſhould be binding, ſaving only Appeals to be from them to Synods, or Superiour Councils.

(3) The Matters to be handled in them are whatever concerns the Peace, Order and Purity of the Churches within their Diſtrict, which their own Conſiſtories cannot come at effectual Meaſures about: as directing in doubtful Caſes, healing Differences, rebuking, correcting and purging out Errors and Scandals, &c.

(4) I think there ſhould be no ſuch thing as calling of Councils, ſave only the Moderators doing ſo upon extraordinary Occaſions: for I would ſuppoſe them always in Being; and they are to be applied to as need is by particular Churches or Perſons.

(5) As for the Right of Voting in Councils, I incline to think that every Member has a Suffrage; nor do I ſee through the Opinion of ſome, that Perſons ſhould be preſent to adviſe that are not however allowed to Vote.

(6) Excepting ſuch an extraordinary Caſe ſhould happen as I hope never to ſee, I think ſome ſenior Paſtor ſhould ever preſide: And a Clerk or Scribe ſhould be choſen and fixed as much as a Moderator.

(7) In judging of Caſes and cenſuring Perſons there muſt appear great Integrity, Impartiality, Tenderneſs, Goodneſs, Gentleneſs and a particular Regard had to the ſacred Office entreating a Miniſter as a Father: If there be Appearance of Craft, Prejudices, Cruelty or Diſreſpect it will hinder the good Effect of our Councils.——The Efficacy of our Councils will alſo much depend on the Candor and mutual Reſpects of the Members to each other in their Debates and Carriages.

A Deference and Honour to be paid by all to the Chair; An equal Regard given by the Moderator to every Member: The Freedom of ſpeaking being preſerved

ſerved to each; that Offence be not taken at Difference of Thought; and as on the one Hand the Moderator to be ſubmitted to reſpectfully, when he goes to convince of Error in Opinion, or Indecency of Speech and Behaviour; ſo the blamed Action or Words or Opinion, never to be heard out of thoſe Walls to his Prejudice, either as bold or erroneous in him.

(8) The keeping Errors and Faults ſecret, unleſs Duty and Neceſſity forbid it, may be a means to give our Councils Efficacy, and conſtrain Men's Honour and Reverence for them, when they ſee we aim not to expoſe Faults, but to recover from them and ſo bury them.——

N. B. The two laſt Rules more *proper and neceſſary in Conſiſtories* than Councils or Synods.——

Some of the Doctor's Thoughts on the *Third* Way of Communion, dated *July* 23. 1733.

(1) Although our Fathers in the Synod of——propoſed it, yet they did not ſee cauſe afterwards to practice upon it, not for want of Occaſion and Opportunity, or from Inconſideration of the Matter, and Unfaithfulneſs to the Churches but in point of Prudence. They were as wiſe and faithful as we are now, but they threw it by as not ſo proper a Method, or at leaſt fearing the Event of it, and it may be ſcrupling it from the Nature of the Thing.——By ſo long a Diſuſe, even from the Beginning, like a Law or Rule made and never put in Practice, it is grown Obſolete and become as a Thing dead and buried, and not to be revived and put in force at the Will of a private Perſon, nor on a particular Occaſion here and there: for as much as we are ſure in this Caſe the Parties concerned will cry out of it as an Hardſhip and Singularity, a Novelty and Impoſition, as the Rev. Mr. *G*—— of *W*—— did in the Day when he was ſurpriſed with the Rev. Mr. *W*—— Viſitation, and almoſt all the Miniſters and Churches round about him joined in the Surprize and Reſentment which he ſhowed on that Occaſion.

(2) Our

(2) Our Fathers fled from the Viſitation of private Perſons, Arch-deacons and Biſhops, and their authoritative Inquiſitions; and though I will not compare the Enquiry propos'd in the third Way of Communion, with theſe Epiſcopal Viſitations, which were imperious, trivial and cruel in that Day to an intollerable Degree: yet neither will I conſent to be ſubject as a Paſtor, and my Church with me, to the Viſitation of every Neighbour Paſtor and his Church, when they ſhall pleaſe to come and make Inquiſition how Things ſtand among us; upon the Complaint or at the Deſire of ſome uneaſy, or aggrieved Perſon or Perſons belonging to us: For I think it too much Authority for any private Neighbour Miniſter and Church to aſſume to themſelves; And though we are bid all of us to be ſubject one to another in a private Capacity, and all things are lawful for me, yet all things are not expedient, and I will not be brought under the Power of any, in ſuch a manner and to ſuch a Degree: *ſcil*, 'That it ſhall be accounted a Fault, and juſt Matter of Complaint to other Churches, that the Viſitation of one has not been ſubmitted to; ſo that other Churches upon the hearing thereof ſhall then join with the firſt Viſitors and come and challenge our Submiſſion, and if refuſed withdraw Communion from us, which is a very grievous Sentence, but a *Brutum Fulmen* if a Curſe cauſeleſs.

No private Paſtor, in this State of Infirmity, wherein all Men are of like Paſſions, is fit to be truſted with this Power of Viſitation and Inquiſition, and much leſs all and every Paſtor through the Land; and if one is, all and every one muſt be ſo.———No ſingle Perſon is another's Peer to enquire and judge concerning his Conduct; But the Right of Men (and the Claim of *Engliſhmen* eſpecially) is to be judged by their Peer's, and by a ſufficient Number of them; and theſe diſintereſted and unprejudiced; againſt others he has a Right to make Exception in all Caſes whatſoever.

We Miniſters know our own and the Infirmities of others:

others: How apt a Paſtor ſometimes is to be prepoſſeſſed by the Applications of a Brother to him, with a long formal Story of his Grievances: We know too of one another, how apt we may be to be partial in our Opinion of one Man and another, our Eſteem of one Man and not of another; our Affection and Diſaffection: This alone renders the Viſitation of this or that Paſtor, unfit in the Caſe of ſuch or ſuch an one; and ſo it does of his Delegates with him, who perhaps are of his own Nomination, and very much under his Influence.— And he again upon his not being hearkned to, has the Nomination of other Churches to return with him, and to be ſure he will pick out ſuch Paſtors as will be like to be of his Mind, and act with or under him.— But let me have a free and choſen Jury, a competent Number of unexceptionable Perſons, to make Enquiry and paſs Judgment in my Caſe; but let me not have any Viſitor or Inquiſitor ſet over me, who is no more or better than my ſelf; and leaſt of all let me have every Neighbour made that Inquiſitor to come upon me when he will, and call me to Account. This may poſſibly, be even a greater Hardſhip, and more intollerable Yoke of Bondage, than that which our Fathers fled from.

(3) Is it expedient at this Day to go into this Method? Perhaps the Principles of many of the Paſtors through the Land are in Favour of a more Claſſical and Preſbyterial Order in our Churches: To be ſure the Epiſcopal Gentlemen will be like to make Advantages of our going into this Method.

(1) Would it be prudent to ſet Paſtor upon Paſtor, as we lie mixed through the Land, of a different Opinion on this Head? Will one be like to ſubmit to the Viſitation of another? Will you withdraw Communion with all that will not? What ſay you? Will it not run us preſently into a kind of civil War? Will it not produce Jealouſies, and Envyings, and Strifes, and every evil Work? Can you bear down, and turn out thoſe that will oppoſe this Method? Or is their Character from Place

to Place, from County to County, ſuch as ſhall deſerve it? Can the Paſtors of theſe Churches, upon any rational Proſpect, remain united Brethren under this Conduct?

(2) What Advantage then ſhall we give to the Epiſcopal Gentlemen by our Diviſions on this Head? Men will be ready to prefer the Power of Viſitation in a ſingle eminent Biſhop or Arch-Deacon, to that of every private Paſtor that ſhall pleaſe to ſet up himſelf? And our own Paſtors may be tempted and driven to ſubmit to the Viſitation of two or three, rather than that of every one. And if one and another has a Mind to go over to the Church, or find themſelves forced to take Refuge there, they will do it with far the more Grace, and plauſible Shew of flying from an Impoſition or Inquiſition, leſs tolerable (they will ſay) than that of Epiſcopacy.—At the ſame Time the Proteſtant Churches through the World, both the Epiſcopal, Preſbyterian, and Independent, will look upon the odd Repreſentation and Face that will be given of the Matter, as a new and ſtrange Sort of Creature, in the other Extream of Diſcipline; "Every Paſtor veſted with the Right and Power of viſiting the other! They may gaze at this Phenomenon, but will never wander after it.—They that go off from us will catch at it as a Pretence for doing ſo, and No-body but ourſelves will ſee into the Reaſon of this new Method, nor ſay a Word in Juſtification of it.

(4) That which gives me a particular Offence and ſcandalizes me againſt it, is the Pretence 'That this is the only Way wherein to admoniſh a faulty Paſtor or Church, or to withdraw from Communion with them.—So that if there be a Council of Ten Churches, that have met in the ſecond Way of Communion (as it is called) and having heard the Caſe, and find Things very much amiſs, and that the Paſtor and the Majority of a Church are very injurious to the Aggrieved, yet this large Council may not preſume, and have no Call or Right to diſpenſe a Word of Admonition to them, or to certify to them, that if the Offence given be not removed, they

muſt

muſt lay it before their reſpective Churches, and be in the Advice to them to withdraw Communion from them. Yet at the ſame Time, a ſingle Church in the third Way of Communion, taking with them one or two, or a few more ſhall have Authority to admoniſh and withdraw Communion.

Now what Reaſon can there be for a Council of three or four Churches in one Way to have that Power which is denied to a Council of ten Churches in the other? If it be ſaid, this is our Conſtitution by Platform, it only ſhows the Imperfection and Unreaſonableneſs of the Platform, in denying to the Council in the ſecond Way, the Rights that belong to them as Chriſtian Men, Paſtors and Meſſengers met together to hear, judge, adviſe, admoniſh as there may be Occaſion. As a private Chriſtian I may lawfully reprove and admoniſh my Brother; but ten Churches met together in Council, may not do the like to an offending Church. Why, who can ſay? How come we to loſe the Rights of Men and Chriſtians by coming together into a Council? Is not the Judgment, Admonition, and Advice, the more reverend and weighty, by its coming from many, than from one or a few? If the bare human Conſtitution muſt debar one Council and authorize another, where both have equal Right in the Nature of Things, I deſire to be free from ſuch impoſing and abridging Canons of Men. I would never go to Council, with my Tongue and Hands tied, no more than with my Eyes and Ears ſtopped.

That Dr. *Colman* retained like Sentiments on theſe Heads the following Extract from a Letter, wrote to one of his Brethren, *Nov.* 17. 1735, ſhews,

" Rev. Sir,

—In ſhort, the *Conſociation of Churches*, is the very Soul and Life of the Congregational Scheme, neceſſary to the very *Eſſe* as well as *Bene* of it; without which we muſt be *Independent*, and with which all the Good of *Preſbyterianiſm* is attainable.

But

But the conſociated Churches of every Neighbourhood muſt have their ſtated Meetings, the Paſtor with a Delegate from each Church, and whatever Caſe may occur in ſaid Churches, comes naturally and by Conſent firſt under the Cognizance and Counſel of this Aſſembly, whether it be by Way of *Enquiry*, or by *Applications* made to them.

Our preſent Way of *going on Enquiry*, or *ſending* for Counſel *whither we liſt*, picking and chuſing, with open Partiality and manifeſt Selfiſhneſs, here and there, in Contempt of Neighbours, who beſt know and ſhould moſt care for us, is manifeſtly not of GOD and Order, nor for Righteouſneſs and Peace, or efficacious Influence.

So neither is the *Paſtor's* going like a common Brother, without Character, or *ex Officio*; when the Scripture every where gives him a diſtinguiſhing Character (and ſo does the Platform too in many Places) and conſiders him always in his Office.

Nor is it juſt or orderly for one Church to ſend a greater Number of Delegates than another, and every Delegate with a Voice equal to his Paſtors, by which Means the Brotherhood becomes vaſtly ſuperior to the Elderſhip in our Councils. This is all Confuſion, without Reaſon, and contrary to the Current of Scripture, reſpecting the Elderſhip, in my Opinion.

If the Churches come into ſuch an Act of Conſociation through the Land, it may make them ſtrong; but for *any* or *every* Church to take upon them to *viſit* another, when and as they pleaſe, and whom they pleaſe to forbear, making *Enquiries* into their State, Peace and Purity, muſt needs be a Source of *endleſs Animoſity*, and is a *Yoke* which neither our *Fathers* before us were able to bear, nor will any that ſhall come after us.

By theſe Hints, Sir, you may ſee my Thoughts; for which End I ſuppoſe you put the Eſſay into my Hand, and I am your weak unworthy Brother and Servant,

——— ———.

On

On the Right of chuſing a Miniſter.

He was not for confining the Right of chuſing a Miniſter to the Communicants alone, but thought that every baptized adult Perſon, of ſober and good Converſation, who contributed to the Maintenance of one ſhould have a Vote in electing. It appeared to him that this Order was right and good, founded in Nature, and confirmed by Apoſtolick Practice, and through the firſt 300 Years of the Primitive Church. Accordingly when his People were about chuſing him a Colleague 1715— He uttered the following Words, in a Speech to them.

" As to the Apoſtolical Times and Records there are " but two Elections that occur to my Remembrance, and " they were both made by the free Vote of all the Diſ- " ciples together, in the Preſence of the Apoſtles.

The firſt was the Nomination of two Perſons one of whom ſhould by Lot (and not by Vote of Election which of the two) ſucceed to the Apoſtleſhip from which *Judas* by Tranſgreſſion fell; of which you read *Acts* i. from 15th Ver. &c. that *Peter* ſtood up in the Midſt of the Diſciples (now the Number of the Names together were about an Hundred and twenty) and propoſed to them to chuſe two Perſons; and they (*i. e.* the Hundred and twenty, the Apoſtles not aſſuming this Nomination to themſelves, which was certainly by the ſpecial Direction of the Holy Ghoſt, as a Rule to Chriſtian Societies in futureElections) they, I ſay, the whole Hundred and twenty Brethren appointed two, and ſo referred the Lot to Providence; and it fell upon *Matthias*, and he was numbered with the eleven Apoſtles.

The other Scripture Inſtance we have in the ſixth Chapter of *Acts*, where the Apoſtles found it neceſſary to have ſeven Men choſen, of honeſt Report, Sanctity and Wiſdom, to miniſter as Deacons in the Church; whereupon they called the Multitude of the Diſciples together, and ſaid— Brethren, look ye out among you ſeven Men whom we may appoint over this Buſineſs: and

the

the Saying pleaſed the whole Multitude, and they choſe the ſeven Perſons, and ſet them before the Apoſtles, who ordained them by Prayer and Impoſition of Hands.

There has been a great deal of Diſpute about the Office to which theſe Seven were ordained, but whatever it was, more or leſs, you ſee that the whole Multitude of the Believers choſe them, and then the Apoſtles ordained them.

And now Brethren, ſhall I go into the Hiſtory of the Primitive Church, and ſhew you that this was the Practice of the next Ages after the Apoſtles in the Election of their Biſhops and Paſtors: Their Pariſhes which were their Dioceſſes choſe them. And I am glad, Brethren, to ſee among you ſo many Perſons of liberal Education, while I lay before the whole Society, a brief Collection of Inſtances in the Chriſtian Church of the firſt 300 Years after our Saviour's Aſcenſion, to countenance and confirm us in our preſent Method.

In the firſt Place I obſerve, That the Biſhop or Paſtor's Cure was in the primitive Times denominated by the Word *Pariſh*, *paraike*, which Word to this Day keeps the ſame Senſe among us which it did then: *ſcil.* the Bounds of a particular Church or Congregation of Worſhippers: For indeed the proper Senſe of the Word *paraike*, is — dwelling one by another, as Neighbours do.

Accordingly the Epiſtle of *Clemens Romanus*, is to the Church of God pariſhing at *Corinth*: *paraikoeſe korinthon* And this Name had ſo obtained by long Uſe, before *Euſebius*'s Time, that through his Eccleſiaſtical Hiſtory, there is nothing more common than to read of the Biſhop of the *Pariſh* of *Alexandria*, the Pariſh of *Epheſus*, the Pariſh of *Corinth*, the Pariſh of *Athens*, the Pariſh of *Carthage*, &c.

The Word Dioceſs is of modern Uſe, and not to be found in its preſent Senſe among the Ancients: Dioceſan Epiſcopacy is of a later Inſtitution and human only; but the Paſtoral Care and Charge of a Pariſh or particular Flock is from the Beginning.

But

But that which concerns us at this Time, is only this, that when the Biſhop or Paſtor of a Church was dead, all the People of that Church met together in one Place to chuſe a new Biſhop.

Agreeably *Cyprian* tells us that *Sabinus* was elected Biſhop of *Emerita*, by the Suffrage of all the Brotherhood: *(Univerſæ Fraternitatis ſuffragio)* and that it was the Cuſtom through all *Africa*, *Epiſcopus deligatur plebe preſente.*

Euſebius tells us, that *Fabianus* was choſen Biſhop of *Rome* by all the Brethren met together for that End.

And *Cyprian* tells us, that after the Death of *Fabianus*, *Cornelius* was choſen Biſhop *(Cleri ac Plebis Suffragio)* by the Suffrage of the Clergy and People.

Clement in his Epiſtle to the *Corinthians* ſays, that none were ordained but with the Approbation of the whole Church: *ſunenotokeſaſes tes ekkleſias paſes.*

And by *Ignatius* in his Epiſtle to the *Philadelphians*, it appears that when they were to ſend a Meſſenger to any foreign Church, the People met together to chuſe him.— And in his Epiſtle to *Polycarp*, there are two Things obſerved to our preſent Purpoſe.

(1) That the Biſhop is there ſuppoſed to know his whole Flock perſonally by their Names: *ek, onomatos pantas zetei.*

(2) That he adviſes *Polycarp* to convene his People to chuſe a faithful Man to ſend into *Syria.*

In the Life of *Cyprian*, the Author tells us, that he was choſen Biſhop *(Plebis Favore)* by the Favour of the People; and *Cyprian* himſelf in one of his Epiſtles owns that he was choſen *(Populi univerſi Suffragio)* by the Suffrage of all his People.

Only it needs to be noted upon what has been ſaid; that theſe Elections were not made by the People without the Notice and Approbation of the neighbouring Biſhops or Paſtors; and it ſeems to me that they ſometimes commended the Perſon to the Flock to be choſen by them; and at other Times that they were preſent and choſe with

or

or for them: We find by *Cyprian*, *Epiſcoporum Judicium* (the Judgment of the neighbouring Biſhops) for juſt before it is ſaid (*Epiſcopi ejuſdem Provinciæ proximi quiq; conveniant*, *plebe preſente*, the neighbouring Biſhops of the Province being preſent) We find I ſay, the Judgment of the Biſhops join'd with the *Suffragium univerſæ Fraternitatis*: with the Vote and Election of the Brotherhood; which is agreeable to our own Practice, for we chuſe none but whom the neighbouring Paſtors conſent and agree in; to whom we preſent them for Ordination.

Now, Brethren, by theſe and many more Examples which might be brought, as well as by the Rights of Nature, it appears to me that we are upon a right Foot of Election, all the Brethren of the Congregation joining together therein.

If you aſk me what makes a Brother and Member of a particular Church? I anſwer, Baptiſm into the Name of Chriſt, and a publick Profeſſion of the Faith of Chriſt together with a Chriſtian Converſation agreeable thereunto, and attending the Worſhip of God in this or that particular Congregation, ſubmitting to the Orders of Chriſt therein, and contributing to the Support of the Worſhip of God there.

When I ſay this, I don't excuſe thoſe that neglect the Table of Chriſt, which the primitive Church knew nothing of: No, it is a ſtrange and blameable Defect and Fault among us, which ſhould not be found among Chriſtians: But under this Defect, God forbid, that therefore theſe our ſober and vertuous Brethren, whom we ſhould be glad to ſee at the Lord's Table with us, ſhould be therefore denied their Right to act with us in the Choice of a Miniſter.

I take it to be a Privilege equally purchaſed by Chriſt for all that profeſs his Name; whoſe Souls are equally precious, and who muſt judge every one for himſelf, and if any thing calls for a free and ſerious Choice for ones own Comfort and Benefit, that of our Miniſter doth ſo.

CHAP.

CHAP. VII.

Great Benefits ariſing from his Travels Abroad in his Youth, and his Sagacity and Diligence at Home, more particularly in the Matter of Benefactions, --- Honours done him from *Scotland* &c.

THE wiſe and gracious Providence of God which orders all Things well, and for Ends that lie far out of his Creatures View, ſuffered Dr. *Colman* (as has been before largely related) to be ſtript naked in the Way to *London*, and there preſented him in his deſtitute Condition to the Charity and Generoſity of *Madam Parkhurſt*, where his Lodgings immediately brought him into the Knowledge of the *London Miniſters*, and afterwards into a moſt happy Correſpondence with her worthy Son the *honorable Samuel Holden* Eſq; whom God enriched and raiſed to the Head of the *Bank* of *England*, and ſet alſo at the Head of the *Diſſenters* in *London*; and withal gave him an Heart to uſe both his Eſtate and his great Intereſt at *Court* for the doing Good in his Generation.

From his Hand, (of his own meer Motion,) Dr. *Colman* received no leſs than *Thirty-nine* Sets of the practical Works of the late venerable Mr. *Richard Baxter*, about the Year 1730.—to deſtribute among our Churches, which amounts to more then *Five Hundred Pounds* in our Money; And afterward at Dr. *Colman*'s Requeſt to him undertook the Cauſe of the Infant-Church at *South-Kingſton* in the *Naraganſet* Country, and ſent us an Order of the King and Council for putting the Rev. Mr. *Torry* ‖ in

‖ A Congregational Miniſter.

Poſſeſſion of the Miniſtry Lands there (near 300 Acres)*.

In his Letter to Dr. *Colman* which incloſed the King's Order, he writes, "All I have to deſire in Life, unworthy "of any Thing, is to fill up the Remainder in Thank-"fulneſs to God, Uſefulneſs to Men, and a growing "Meetneſs for a better State." — Would to God this golden Paſſage might be conſidered and weighed by the *great Ones* of our *Nation* and *Land!*

Other eminent Services for the Country and Churches were undertaken and performed by him relating to unhappy Law-ſuits commenced between Church-men and Diſſenters with Reſpect to Miniſtry Rates, and the Province Laws about them, all through Dr. *Colman*'s Influence who wrote to him by deſire of the Government.

Great and numerous were his Bounties to us as appears by the Receipts: In Books and Bills of Exchange to the amount of no leſs than 4847 £. New-England Currency to be diſtributed by Dr. *Colman* in works of Piety and Charity.

And after his Death from the Honourable *Madam Holden* and her virtuous *Daughters* (the Chappel in *Cambridge* included †) no leſs than 5585 £. which makes 10,432 £. in all.— Now it was Dr. *Colman*'s early Travels and Sufferings and Recommendations happily laid the Foundation of all theſe great Benefactions and Exhibitions to the Churches and Poor among us.

---

* Which were granted by the Proprietors of *Petaquamſcut* Purchaſe, now in *South Kingſton* in *Narraganſet*, to be laid out and forever ſet apart for the Uſe of an Orthodox Perſon, that ſhould be obtained to preach God's Word, to the Inhabitants. Theſe Grantors were five, who all brought up their Children in the Congregational Way, and Three of them were Members in full Communion in our Churches. To theſe Lands, the Epiſcopalians unjuſtly laid Claim.

In this Matter Dr. *Colman* not only wrote, and laboured much, but expended very conſiderable Sums of his own Moneys. I find him offering *Ten Pounds* Sterling at one Time, without any Security of being repaid.

† For which he in Conjunction with the Honourable Meſſirs *Thomas Hutchinſon* and —— —— received an Order for 400 £. Sterling.— N. B. This was given at the Motion of *Thomas Hutchinſon*.

Upon

Upon the ſorrowful News of this great and good Man's Deceaſe Dr. *Colman* preached a Sermon † at the Publick Lecture in *Boſton*, Sept. 4. 1740, in the Audience of his Excellency the Governor, and the Great and General Court of the Province, wherein he embalms the Memory of this our great Benefactor, and beſtows due Honours upon him, which was printed at the Deſire, and by Order of the General Aſſembly. In that Sermon may be ſeen Tranſcripts of many Letters, which ſhow the Gentleman, the Philoſopher, and the Chriſtian.

" Such a *Man* (ſays Dr. *Colman*) God raiſed up for us, " *our Friend for his Name's Sake.* He loved our *Country*, " and ſerved our *Churches*, with his rich *Eſtate*, and with " all his great *Intereſt* at *Court*, for the Name of *pure Re-* " *ligion* among us—This was the *Servant* who like his " SAVIOUR was not to be *tempted* by the *World in all* " *its Glories!* They could not *move* off his Eye and " Heart from the heavenly Glory.—In more like grateful Strains of Eloquence did the Dr. celebrate and commemorate him.——

I paſs now to mention and record Dr. *Colman*'s great and happy Services to the College, and in that to the Country, and all the Churches in the Matter of the honoured Mr. *Thomas Hollis*'s Bounties which he ever ſpake of as the great Honour and firſt Pleaſure of his Life — When he ſaw the *Father* of this good Man in his *Darkneſs* at *Bath* Eight and Forty Years ago, he little thought of the happy Correſpondence he was to go into with this his Son, which was altogether providential and not at all of his ſeeking; but while he was purſuing the Recovery of a Legacy of 160 £. Sterling, for two poor Orphans (in the Years 1717 and 18) his Letters fell into this Gentleman's Hands, whoſe Heart was deviſing liberal Things, and fixt it on us, and the Intereſts of Learning among us, *by the Will of God*, to that Degree as has pro-

† From Matth. xxv. 21, 22. —*Enter thou into the Joy of thy Lord.*

duced

duced all the Profuſion of Bounties for a Courſe of Years together, the Fruit whereof we truſt will remain to all Poſterity, to the Glory of God for ever!

There are found no leſs than Fifty-three Letters from Mr. *Thomas Hollis* to Mr. *Colman* (all relating to the College) put in Order, in which are to be ſeen the Particulars of the great and good Things intended and done by him for *New-England*, beſides a Multitude of others on various Occaſions.

He founded a Profeſſorſhip of Divinity allowing *Eighty Pounds* per Annum; and ten Scholars to receive annually forever *Ten Pounds*; he ſent us the Hebrew and Greek Types; and Books to a great Value.— Then he proceeded and founded a Profeſſorſhip of the Mathematicks and Experimental Philoſophy, allowing *Eighty Pounds* per Annum: And gave a rich Apparatus for his Profeſſor's Uſe of *One Hundred and Fifty Pounds* Sterling; ſo that his Bounties amount to ſeveral *Thouſand Pounds* our Money. I find the Sum Total ſet down in one of Dr. *Colman*'s Papers to be 5,400 £. To the procuring all which he was ſingularly inſtrumental.

When Dr. *Colman* received the ſad Tydings of the Deceaſe of this his dear and *honoured Friend*, he preached a Sermon † on the Occaſion at the publick Lecture in *Boſton*, April 1. 1731. before the Great and General Court, wherein he celebrates Mr. *Hollis* as a moſt generous and noble Patron of Learning and Religion in the Churches of *New-England*. This Sermon was alſo printed by Deſire and Order of the General Aſſembly and dedicated to them. "He was (ſays he) one of thoſe righteous Men who ſhould be had in everlaſting Remembrance. Like *Araunnah* he gave as a Prince.— Of his own meer Motion he poured in upon us, and upon other Places alſo, from Time to Time, as a living Spring whoſe Waters fail not.— That which is *ſingular* in the Piety and Benefits of Mr. *Hollis* unto theſe Churches was, that

† From John xi. 11. ——*Our Friend Lazarus ſleepeth.*

he

he was not ſtrictly of our Way; nor in Judgment with us in Point of Infant-Baptiſm; yet his Heart and Hand was the ſame to us— *as if we had been one* in Opinion and Practice with him.— And in this let him ſtand a *teaching Pattern* and Example to us of a noble, chriſtian and *catholick* apoſtolick Spirit of Love," &c.

" It was ſome Account he received from us of the free and catholick Air we *breathe* at our *Cambridge*, where Proteſtants of every Denomination may have their Children educated, and graduated in our College, if they behave with Sobriety and Virtue; that took his generous Heart and fixed it on us, and enlarged it to us.— And this ſhall be with me among his diſtinguiſhing Praiſes, while we riſe up and bleſs his Memory; *i. e.* bleſs God in Remembrance of all the undeſerved Favours done us by him.*

Soon after the Death of this pious and charitable Gentleman, Dr. *Colman* received Letters from Another at *London*, a near Relation of Mr. *Hollis*'s, and a joyful Witneſs of their long and happy Correſpondence, with a Bill of Exchange for 340 £. *New-England* Currency to diſtribute among the Poor in our Churches.

This ſame Gentleman offered the Settlement of *Twenty Pounds* Sterling per Annum for a *Fourth Miſſionary* among the *Indians* on our Borders.

When he firſt wrote to Dr. *Colman*, he deſired to have his Name ſecreted: And I doubt not (by the Temper and Spirit diſcovered in his many Letters that now lie before me) he would be glad to do all his Charities according to our Lord's Direction (*Mat.* vi. 1, 2, 3.) in the moſt ſecret Manner.—But this was impracticable as to ſome of thoſe Exhibitions and Uſes propoſed by him. †

* I have ſeveral good Reaſons for publiſhing theſe Paſſages, as well as the former Ones concerning Mr. *Holden*; and one of them is, That I am well ſatisfied, that if Dr. *Colman* had wrote his own Life, he would have digreſſed in this Manner, and ſaid much more.

† Therefore his Name is now known to us—*Iſaac Hollis* Nephew to Mr. *Thomas Hollis* — A Reverend Miniſter of the *Antipedobaptiſt* Perſwaſion.

April

April 6. 1736, He wrote again, and added another Bounty, and a great One for the Support of ſome *Indian* Children at *Houſatonnoc*, Food, Cloathing and Lodging, the entire Charge of which he would defray; and accordingly gave Order to draw immediately for Two Hundred Pounds our Money for a Beginning.— In *November* the ſame Year he ſent 56 £. Sterling more, to be applied to the Uſe aforeſaid, which was accordingly ſent to the Rev. Mr. *John Sergeant* Miniſter of the Goſpel at *Stockbridge*, to whom the Education of the Children was committed — And from Year to Year ever ſince he has ſupported them * there.

It is ſet down on a looſe Paper, dated *Feb.* 1745,6, Six Hundred and thirty-four Pounds has been already ſent and applied to ſaid Uſe.——But I forbear enlarging on this Head, leſt I ſhould offer Violence to the Modeſty of this good and riſing Benefactor to Mankind.

Dr. *Colman*'s Heart was as much ſet on the civilizing and goſpelizing *theſe* our Heathen Neighbours (as the others mentioned Chap. 6th) and he embraced every Occaſion and happy Incident for this Purpoſe—There is one Inſtance of his Care and Zeal for them, which the World has been already made acquainted withal, viz. The Publication of a Letter wrote to him from a worthy Gentleman, in Anſwer to one of his in our *Weekly Journal* of *Feb.* 7. 1744, which is worthy of a Place here.— A warm Provocation to good Works!

" Reverend and dear Sir,

You did me the Favour ſome Weeks ago, (from which Time I have not been able to write 'till now) to ſend me the Rev. Mr. *Sergeant*'s Scheme † (with your Letter annexed to it) for promoting Chriſtian Knowledge among the Indians at *Houſſatonnoc*, by civilizing, and bringing them to a good Opinion of Induſtry and Frugality, &c. which

* I think the Number of Children is Twelve.

† Vid. Mr. *Sergeant*'s Scheme, and the Letter annexed, referred to.

I very much approve of, and the more ſo, becauſe it appears to me, as if he had truly no private, or perſonal Intereſt in View; but only the Honour of his great Maſter, and the beſt Welfare of the poor Heathen, whom the FATHER gave him, for his Inheritance, and therefore I heartily wiſh it Succeſs, and hope the Difficulties in raiſing Money to carry on ſuch an Affair, may be ſurmounted.

I have been expecting every Day ſince you ſent it to me, to hear of ſome Subſcriptions going forward on that Account, but hear nothing of any ſuch Thing at preſent.

I would therefore humbly propoſe that a Sheet of Paper, or two, may be ſtitched up at the End of one, or more of thoſe printed Letters, and a generous Subſcription began, by a few well diſpoſed Gentlemen of *Boſton*, and handed about from one to another, to try what may be done that Way; and there every Subſcriber at one View may ſee the honeſt Deſign, and judge of its Neceſſity, and act accordingly.

I cannot help thinking the generous *Benefactions* of the Rev. Mr. *Hollis*, and his juſt Obſervation of the Inactivity of a People of ſuch Name for Religion as we in *New-England*, in ſuch an Affair, will put many to the Bluſh, and perhaps ſpur them on to a bountiful Liberality in this Scheme.

I am no ways qualified for a Leader my ſelf, but would willingly follow a few Gentlemen, who would be more likely to give it a Reputation and Currency, with my Subſcription of ——— *Pounds*, and would uſe my ſmall Ability to promote it, but it muſt be ſome how or other ſet a-going, which when once well done, may be eaſily kept alive and in Motion: I have a great deal of Faith that ſomething of this Nature may be attended with Succeſs, if put into ſuch Hands, as ſhall be ſpirited for it, and will not be weary in Well doing; but ſtir up themſelves and others, with a well tempered Zeal, mixed with Prudence, ſo as to give no Offence to any that do not think exactly as they do; and by ſuch a Behaviour, ſome

who

who may not be ſo well inclined at one Time, may be very well diſpoſed at another, to an handſom Subſcription.

But this Method notwithſtanding, I hope it will not be thought amiſs to have a Brief from Authority (if Need be) procured, and promoted in every Church in this Province, to collect what well diſpoſed People would be ready to give to encourage an Affair of this Importance; and if before the Collection, thoſe two Letters ſhould be read, I am humbly of Opinion, it would not be impertinent.

If we really believe, the admirable Charms you mention at the Cloſe of your Letter, have any Reality in them, as I am apt to think they have, *viz.* "That a right liberal Heart and Hand, no Tongue can fully ſpeak it! or enough celebrate it! Unſpeakable is the Good done to the World by it! Unſpeakable is the Glory redounding to the Name of CHRIST from it! And alſo the Good to ourſelves in it, and from it, is unſpeakable, both through the Life that now is, and in that which is to come! Only the Day of CHRIST can reveal the Glories and Joys awaiting it through a bleſſed Eternity."—I ſay, if theſe wonderful Truths are duly thought of, this pious Scheme of Mr. *Sergeant*'s, will not, cannot fall to the Ground for Want of Money to carry it on, and ſupport it from Time to Time: I pray God to ſtrengthen our Faith in them.—I entreat an Intereſt in your Prayers, and do aſſure you I am with great Eſteem and Reſpect,

Dear Sir,
Your very much obliged,
humble Servant,

——C——Jan. 26. 1744. —— ——.

N. B. "I think it my Duty to make the moſt publick Excuſe, for the Freedom I have taken with my *honourable Friend*, in publiſhing his *Letter*, excellent as it is in it ſelf, without his Leave; and alſo to inform him and the Publick, that a Book will lie ready at my Houſe, and at the Shops of Major *Henchman*, Capt. *John Phillips*, and Mr. *Joſeph*

Joſeph Edwards, with Blank Leaves annexed, for taking in *Subſcriptions*, or if it be deſired, by Perſons in other Towns, any where through the Province, that like Books be ſent to them for the ſame End, they ſhall be ſent.

Benj. Colman.

Part of a Letter from the Rev. Mr. *Sergeant* to Dr. *Colman.*

" Rev. Sir,

—— Your Care and Pains under the Decays and Feebleneſs of Age, to promote the Deſign of my Letter, I accept with all Thankfulneſs.

Yeſterday, we of the *Engliſh Families*, with the Aſſiſtance of *two Strangers* happening to be here, collected by Subſcription *One Hundred and Fifteen Pounds Ten Shillings* toward our propoſed *School.*

I then gave the *Indians* ſome Account of what was doing for them, and they appeared very thankful: And this Morning ſent a Meſſenger to me to know where the Houſe was to be erected, with the Offer of their Aſſiſtance in clearing a Spot of Land for forwarding the Deſign.

May He that is the Staff and Stay of the Aged, be ſtill your Support &c.

Stockbridge, Nov. 25. 1743."

Many more Letters and ſome of a great Length, were written by him to the Rev. Mr. *Hollis*, and to Mr. *Sergeant*, and others, to promote this benevolent and chriſtian Deſign, and I would hope that this Record may greatly ſerve it by the Will of God.

He held a long and moſt agreable Correſpondence with the Rev. and learned Dr. *White Kennett*, Biſhop of *Peterborough*, which was begun and ended with an intire View to the Services of Truth and Religion; and his Letters were ſometimes carried to the *Lord Biſhop* of *London* who diſcourſed with Dr. *Kennett* upon them (as he informed him) to the fruſtrating ſome Attempts of the *High-Church Miſſionaries* here ——

A Copy of his firſt Letter to the Rev. Dr. *White Kennett*, Dean of *Peterborough*, afterward *Lord Biſhop*,‖ which introduced him into a happy, pleaſant and profitable Correſpondence with him to the Day of his Death.

" Rev. Sir, *Boſton* November 1712.

I am altogether a *Stranger* to you, and muſt needs be *unknown*, for my Name is much too *little* to have been heard of by Perſons of your *Dignity* in the Eſtabliſhed Church:

But meeting with your excellent *Sermon* preached before the Honourable and moſt Reverend *Society* for the propagating of the Goſpel in Foreign Parts, on Friday, *Febr.* 15. 1711,12. I cannot forbear aſking your Leave to write you my Thoughts upon an admirable Paſſage I find therein, p. 22.

" Neither our *own* People in thoſe Parts, nor their " African *Slaves*, nor their *Indian* Neighbours have ought " to accuſe us of. At leaſt we have given no juſt *Of-* " *fence* to the *Gentiles* there, nor to the Church of God. " We truſt we have not ſinned againſt the *Brethren*, and " have walked honeſtly toward them that are without. " We give our Money, our Attendance, our Correſpon- " dence, our ſeveral Sorts of Care, Pains and Trouble: " Forgive us this Wrong: If we have done any other; " *God* do ſo to us and more alſo."

Sir, there is ſuch an Air of *Sincerity* in theſe Words, that I cannot but have a perfect *Eſteem* of the good and truly noble Spirit breathed in them. I doubt not but you fully believe as you ſpeak, and are accepted by God in your pious Deſires of ſerving the Intereſts of Religion in theſe remote Parts of the Earth. I greatly honour the *Intentions* of your moſt *honourable Society*, their abundant *Labours and Expence*.

‖ About this Time ſome of the Clergy in *England* made the moſt moving Diſcourſes to excite the abuſed People's Charity, by telling them what vaſt Numbers of poor Heathen, have been brought by their Miſſionaries, from worſhipping the Devil to the Knowledge of God. —— So a Gentleman wrote to Mr. *Colman*.

A more noble Charity never was projected than your ſending the *Goſpel* among the *Heathen* here, and into *Heatheniſh* Places, where the Settlements have been made void of the Form of Religion: The *Harveſt* of this Nature is too *plenteous* through *Virginia*, *Maryland*, the *Jerſies*, our *Eaſtern* Country alſo, and the *Narraganſet*, and ſome Places about *Rhode-Iſland*, which have been too long *neglected* and ſuffered to run *wild* into *Sectaries*, and Prejudices againſt any Miniſtry of the Word at all.

This *vaſt and waſte* Space, deſolate and periſhing, cries aloud to you for your charitable Care; and verily the *Fund* which the Society has contributed and gathered is but too little yet by far for theſe neceſſitous Places; while at the ſame Time many of your Miſſions into our Parts are unto Places where the Goſpel is received and preached, and Churches gathered in very good Order and Manner.

I had my *Birth* in *Boſton*, my Education at our *Cambridge*; yet I have ſeen your *Oxford* and *Cambridge*, and ſpent twelve Weeks together at the latter; near two Years alſo at *London*, and two more at *Bath*, ſent thither by the *Preſbyterian* Board at *London*. And I bleſs God that in this my *Abſence* from my own Country, I did but grow in the *natural* Inclination I had to, and in the *generous* Principles of an enlarged *catholick* Spirit cheriſhed in me by my *Tutor*, Mr. *Leverett*; now Preſident of *Harvard*-College:— And if I am able to judge, no Place of Education can well boaſt a more *free Air* than our little *College* may. This I ſay, to let you ſee I would pretend to be as impartial and without Prejudice, as is poſſible in this our imperfect State.— Nevertheleſs I cannot but let you know my Thoughts, that the Reverend and Honourable *Society* have been once and again miſled, and even impoſed on by Miſinformations, and private Deſigns and Intereſts, of Perſons and Parties here, to miſpend (and ſo neceſſarily pervert) great Portions of their noble *Charity*, to ſuch *Ends* and in ſuch *Manner* as do not at all anſwer the *Propagation of the Goſpel* among us, but

which

which do really break in upon and hinder the ſpreading and Succeſs of it. To evince which, I will fairly put the *Caſe* and offer an *Inſtance* or two.

You muſt give me Leave, Sir, to ſuppoſe a *Town* and *Towns* here wherein *Religion* is ſettled, *Miniſters* legally fixed, the Word of God faithfully *preached*, and the *Sacraments* of Chriſt adminiſtred; and yet there happen a diſcontented Perſon or two in the Place; or ſome Difference about the placing a new *Houſe* for publick Worſhip, or about paying their little *Rate* to the Miniſtry, or the like: Immediately they are adviſed, or of their own Mind they propoſe to themſelves, "Let us ſend over to the *Lord Biſhop of London*, or to the honourable *Society* for propagating the Goſpel, for a Miniſter of the *Church of England!* he will bring a Salary of *Fifty* Pounds *Sterling*, which is as good as a 120 £. our Currency; a Maintenance far *ſuperior* to any Ones, if not *every One*, in any Country-Town in *New-England*." — Now ſuppoſe, Sir, they actually ſend and obtain; I demand—Whether it be not a real Injury and *Abuſe* of the Society and their Charity; their declared End, and the proper *Uſe* of ſo *great a Gift* as Fifty Pounds *per Annum* is?

—Yet are there ſeveral ſuch notorious Inſtances in our *New-Engliſh Provinces*. One was lately in the Town of *Braintree*, within ten Miles of *Boſton*, which *Application* to you the Rev. Mr. *Miles* of *Boſton* refuſed to countenance; and was free to ſay, that were the Circumſtances of the Place known, my Lord of *London* and the *Society* would never approve of it: For it is a notorious Matter of Fact, that ſetting aſide *two Families* in that Party at *Braintree*, the Reſt neither *know why* they ſought the *Church-Worſhip* there, nor could be any *Credit* to it: Their Number was ſo very *minute*, and their Character ſo very *mean*, that when a Miniſter was ſent to them, he was *aſhamed* of his Errand, and *diverted* to ſome other Place of Service.

This laſt Year a Difference happened in the Town of *Newbury* about placing their *Meeting Houſe*: The Matter was

was brought before our *General Court*, who determined it according to the free Vote and Act of the *Precinct*, whereby they had obliged themſelves to each other: Whereupon a Number of them declare themſelves for the *Church of England*; many of them I will ſuppoſe Perſons of Sobriety and Virtue, only in a *Pett*, and to ſave their *Rate* to their aged and worthy Miniſter Mr. *Belcher*; utterly *ignorant* of the Church they declare for, nor *offended* in the leaſt with the Form of Worſhip or Diſcipline which they turn from; and as wide herein from their *Old Paſtor's* Spirit and Principles, which are as *catholick* as can well be found among Miniſters of any Denomination; being till now among the moſt *narrow* and *rigid* Diſſenters, who would before this have diſowned *me* in particular, for the Uſe of the *Lord's-Prayer*, reading the *Scriptures* and a *freer* Admiſſion to the *Lord's Table*, than has been generally practiſed in theſe Churches.

To name no more,— Your *Miſſion* to the Town of *Jamaica* upon *Long-Iſland* near *New-York*, was really a great Breach on the Law of Juſtice and Charity; if your Honourable *Society* could have ſeen into the Riſe and Spring of it. Mr. *Hubbard* and the People there were unrighteouſly diſpoſſeſſed of the Church and *Miniſtry Houſe and Lands*; which the *Town* had built and given for the Worſhip of God after the Way of the *Diſſenters* from the Church of *England*: When therefore the Rev. Mr. *Gordon* (the *Glory* of the *Miſſion* hitherto that we have ſeen) in 1702 came thither, he was greatly *ſurprized* inſtead of ſome Place to goſpelize, to find a worthy *Miniſter* on the Place ejected, and the greater Part of the *grieved* Inhabitants cleaving to him: Mr. *Hubbard* and he lived a few Months in perfect Harmony and Eſteem of each other, and then God called for the precious Life of Mr. *Gordon*, whom Mr. *Hubbard* viſited and *prayed* with *dying*, and *mourned* when dead, and did not long ſurvive him.

In ſhort, Sir, there is one *ſordid Motive* which will find you *Beggars* enough for your Charity in our Country Towns!

Towns! if you will *free them* from *Rates* to any Miniſtry and *maintain* it for them. But I am ſure your Honourable *Society* never meant to miniſter to ſuch a Diſpoſition in any.

— In this Confidence I have freely written to you, and intreat your Candour. I have been ever wiſhing for a *Comprehenſion*, and do but grow theſe laſt Years in my Opinion of *Occaſional Conformity*, the more it has been branded for *Hypocriſy*. I cannot think the Churches *Unity* lies in Uniformity in every Mode of Worſhip or Diſcipline, but in hearty Charity and Eſteem, teſtified by Occaſional Communion, under a ſmall Diverſity of Adminiſtration and Diſcipline.

—But I *forget* my ſelf,— I *preach*,— and, to *Whom?* Sir, improve not what I write to any *Hurt*, if it can ſerve to no Good. I have no Quarrel with any, nor am willing to be brought into a Controverſy.—I accuſe not your Society, far be it from me; but mean only a private Information. You will beſt judge, Sir, if there be no *Offence* to the Church of God, in the *Steps* taken by too many, here and there. I perfectly believe you would not willingly ſin againſt us. Your *Money*, *Time*, *Cares*, Pains are a *mighty Charity* which God will reward. The Lord recompence it to you in his Grace, *Mercy and Peace.*

I am Sir, Your moſt humble,
And obedient Servant,
Benj. Colman."

The Rev. *Dean* was ſo *good and juſt* as to anſwer to the foregoing Letter, and many others wrote to him by Mr. *Colman*, expreſſing in them all the higheſt Eſteem for him, and often ſubſcribes himſelf your affectionate Friend and Brother.

The ANSWER.

" Rev. Sir, *Sept.* 15. 1713.

Though I ſeem *negligent* in my due Acknowledgment for yours of *November* 1712, yet among private Friends, I have often expreſſed my *Satisfaction* in the Senſe, Stile and Temper of it; and I now heartily accept ſuch a Correſpondence, and wiſh the Continuance of it, for the Sake

Sake of our common Cauſe of Charity to Souls, and of Zeal to our Chriſtian Religion.

I was under a great *Temptation* of *communicating* your Letter to a *General Meeting* of our Society; that I might have had their *Inſtructions* for an Anſwer to the Particulars contained in it.— But then I thought my ſelf *reſtrained* by ſome prudent Intimations of your own; and I was very unwilling to draw you into any Controverſy or *Envy* that too often attend us for ſpeaking *plain Truths*: For *ſuch* indeed I believe are the kind Informations you give me relating to the *Places* you mention: and I know you meant only to inform us, not to *upbraid* or *accuſe* us. —For I perceive you are very *ſenſible*, as the *wiſer* Part of Mankind muſt be, under what Diſadvantages we labour, as a *Society* holding Commerce with another World, for *no Gain* but that of Godlineſs, and for pure Conſcience Sake.—It is poſſible we are not *ſo intent* upon our Buſineſs, as if it were for *filthy Lucre*. We are not ſo conſtant in our Attendance as *ſecular* Companies and trading Bodies of Men would be.—We are leſs *exact* in our Correſpondence and *Accounts*, than if the dear *Liberty and Property* of *this World* depended on it.— However our *general Aim* is to purſue our general Commiſſion of *planting Chriſtianity* according to the *Church of England* in thoſe Parts of our *Engliſh Plantations* where there is no *ſettled Miniſtry*: or for the Benefit of good *Numbers* who cannot in *Conſcience conform* to the Ways of Worſhip different from our *Eſtabliſhed* Church.—We think that theſe *two Provinces* are committed to us: The *firſt* chiefly and *primarily* as our original Deſign, the *ſecond* as an ordinary *Conſequence* of it.— In the *former* we *labour* of our *own Accord*; in the latter we have never put our Hand but upon the Call and Importunity of People on your Side the Water. If they *call* when they have *no Need*, it is our *Charity* as well as *Credulity* to believe them. If they *miſrepreſent* Things to us, we muſt ſtill take them for *granted* for Want of better Information. Nay, and if *different* Accounts be given, we are apt to be *partial* in

our

our receiving or rejecting, for *ſome* Reſpect or other.

I dare aſſure you the *Caſe* was thus in all *thoſe* particular Places you mention. We were not *forward* to *obtrude* our Charity, and had no *Ambition* to extend our Power and Care beyond our *Line*; but the Motions began from the reſpective Places; we only yielded to the Requeſts of others; and if they *impoſe* upon our Ignorance at ſo great a *Diſtance*, they are to *Blame*; and much the more if they gratify their own *Paſſions* and act to ſerve their own Intereſts by it.

If we proceed upon *Miſtake* in ſuch Caſes, *Sincerity* and good *Intention* is a *Plea* and *Defence*, which we hope God will *accept*; and our Neighbours *forgive* us, if we have done them any *Harm*.

To *You* dear Sir, if I can judge by the *Spirit* of one ſingle *Letter*, I need make no other *Apology*: You have Senſe and *Largeneſs* of Soul to make Allowances for greater Faults: And if God by his Grace do not prevent us, upon our conſtant *Prayers* to him; and if he do not continually *direct* and preſerve us, we muſt needs fall into them.

It is our being *miſinformed* and miſguided in ſome Ways, that increaſes our Deſires of having *Biſhops* ſettled in thoſe *foreign Parts* committed to our Care; that *they may judge* better of *Things* and *Perſons* within their own View: *One* on the *Iſlands*, and another on the *Continent*. —But alas, there is ſo much of an *Eccleſiaſtical* and of a *Civil* Nature in this Affair, and ſuch a *Concurrency required* here at Home and Abroad, that what Iſſue it may come to we are yet uncertain,— And whether at this *Juncture* we ſhould make a fit Choice of *diſcreet* Men for this Office; I dare not pretend to *gueſs*.—I hope *your Churches* would not be *jealous* of it, they being out of our *Line*, and therefore beyond the *Cognizance* of any *Overſeers* to be ſent from hence. What *Time* may do, with the Spirit of *Knowledge and Charity* to make the Engliſh in *America* all of one Heart, and of one Way of *Diſcipline* and Worſhip, I recommend to *your Prayers*, and add my own.

I can *anſwer* for my own *Conſcience*, that from the *Beginning* of our *Society*, I have *acted* as a *Member* of it upon the Principle of *doing Good*. I have been at ſome Labour, and have not grudged ſome little Expence, in picking up the Beginning of a *Library* for the Uſe of our *Corporation*, &c.—And I am very glad to *hear* from our very ſenſible Friend Mr. *Dummer* that a Library is going on in *Boſton*, to which I ſend by his Care ſome Tracts,&c.

Our exchanging (Sir) the good Offices of common *Charity* and a *publick* Spirit, will help much under God's *Bleſſing* to *enlarge our Underſtandings* and our *Affections* alſo to each other; and ſo to meet *nearer* upon Earth, and *inſeparably* in Heaven. Let theſe be our mutual Prayers and Endeavours.

I am, dear Sir,

Your affectionate Friend and Brother,

London, Sept. 15. 1712.

White Kennett."

Part of another Letter dated *July* 28. 1716, is printed in the Life of Biſhop *Kennett*, of which the *Compiler* ſays, it is Pity it ſhould be buried with him. And as he has given it a Place in the Biſhop's Life for an Entertainment to his Readers, it is here alſo inſerted—— To which I ſhall take the Liberty to add ſome Paſſages out of others that are now before me.

" Dear Sir,

My Thoughts reprove me often for not being more civil to a Stranger, rather to a Friend and Correſpondent, whom, by all that I have read and heard of him, I have good Reaſon to value and eſteem. My Thanks have been long due for the Books you ſent over to improve our *American* Library, which is not yet diſpoſed in a proper Place, for Want of ſome ſpecial Benefactor, but I am adding what I can to the Number of Tracts ſutable to the Arguments of Navigation, &c. and doubt not (if God ſpare a few Years) to make it a Collection not un-

worthy the good Deſign.*— That good Deſign of propagating Chriſtianity in your Parts, has loſt the wiſeſt Director and Preſident of it, the late Arch-Biſhop of *Canterbury*, (Dr. *Teniſon*) whoſe Aim and Care in thoſe Matters (as in all others) were guided by a truly Chriſtian Spirit for the publick Good of the Proteſtant Religion, he put a Stop to many indirect Motions and Steps made to put us out of the Way, and prevented a great deal of Interruption, and Embarraſſment that would have been otherwiſe given us. He was a wiſe and honeſt *Prelate*, truly ſenſible, that at Home and Abroad, we were in great Danger of loſing Chriſtianity in the Name of the Church.

The two great Difficulties that lie hard upon our Society for Propagation of the Goſpel are, (1) The Want of ſober and religious Miſſionaries; few offering themſelves to that Service for the Glory of God, and the Good of Souls; but chiefly to find a Refuge from Poverty and Scandal. (2) Such Men when they come to the Places allotted them, forget their Miſſion; and inſtead of propagating Chriſtianity, are only contending for Rites and Ceremonies, or for Powers and Privileges, and are diſputing with the Veſtries of every Pariſh, and even with the civil Government of every Province.— Theſe two Miſchiefs can hardly be redreſſed, but by fixing Schools and Univerſities in thoſe Parts, and ſettling we hope two Biſhops; one for the Continent, another for the Iſlands, with Advice and Aſſiſtance of Preſbyters to ordain fit Perſons, eſpecially Natives, to take Care of all the Churches. Which needful Proviſions will not break in upon your national Rites and Cuſtoms, at leaſt no other Way than by laying a Foundation (*we will* hope, and *you will* agree) for the Union of all Proteſtants in ſome future Age, when Charity and Peace ſhall prevail above Intereſt and Paſſion.

* This relates to an Affair, which is mentioned more fully afterwards in the Biſhop's Life.

We

We have no great Proſpect, I confeſs, of ſuch Happineſs in our *Old England*, where the Spirit of Diſſention and Faction, nay, of the utmoſt Infatuation, has raged horribly, and is not yet caſt out. I think I ſaw long ſince, that the Beginnings of this Sorrow were the Seeds of *Popery* ſcattered in the Minds of common People, with ſtrange Induſtry and Art, to ſmooth the Way for a *Popiſh* Pretender. Noiſe and Nonſenſe were very prevailing, and at laſt the Word given out was, *I had rather be a Papiſt than a Preſbyterian*; and under this delirious Cant, the poor Souls were prepared to cry out, *The Church, the Church*, as loud as if they had been in the Streets of *Rome*, and to idolize a ſeditious, not to ſay ignorant Doctor; as much as if he had been a Pope of this other World.

The People in this Ferment were diſpoſed to read and admire the daily Pamphlets, thrown about to reconcile them more and more to Popery, under Pretences of divine and *hereditary Rights*, *uninterrupted Succeſſion*, *independant State* of the Church, the Expediency and even Neceſſity of *private Confeſſion*, the immediate Effects of *ſacerdotal Abſolution*, the *Invalidity* of Baptiſm out of Epiſcopal Communion, a *Prieſt*, an *Altar*, a *real Sacrifice* in the Lord's-Supper, a *middle* State of Souls, no Harm, at leaſt, in *Prayers for the Dead*, and many other Deviſes, approaching as near to *Rome* as preſent Shame and Safety would admit.

All theſe Conceits you well know, ſprung as Tares of the Enemy, long after our bleſſed Reformation, and I think never appeared 'till a little before the Beginning of the Civil Wars, under the Influence of a Court that had too much of the Popiſh Queen in it, and were now revived to ſerve no other Purpoſe but that of the Intereſt of a Popiſh Impoſtor. Only there was ſome Difference in the Times; for before thoſe Civil Wars, none ran into thoſe Notions but ſome of the warmer and ambitious *Clergy*; whereas now the *common People* and the very *Women* had their Heads full of them.

Under theſe Deluſions a Multitude have been given up

up to believe the *Idol* at *Avignon* to be ſomething, and worthy to be ſet up; *given up*, alas! to any Lies, and to the Practice of many Popiſh Superſtitions. Some would not go to their Seats in the Church 'till they had kneeled and prayed at the Rails of the Communion-Table; they would not be content to receive the Sacrament there kneeling, but with Proſtration and ſtriking of the Breaſt, and kiſſing of the Ground, as if there were an *Hoſt* to be adored; they began to think the Common-Prayer without a Sermon (at leaſt Afternoon) to be the beſt way of ſerving God; and Churches without Organs had the thinner Congregations; *bidding* of Prayer, was thought better than praying to God, and even Pictures about the Altar began to be the Books of the Vulgar; the *Meeting-Houſes* of Proteſtant Diſſenters were thought to be more defiled Places than Popiſh Chappels: In ſhort, the Herd of People were running towards *Rome* without any Foreſight, or Power of looking backward.

To this Madneſs of the People was the Rebellion owing; now one is quelled, the other will abate; and our greateſt Deliverance under King *George*, will be that *of our being delivered from our ſelves*, and being reſtored not only to our Religion and Liberties but to our Senſes ——

My Reſpects and beſt Services to you and your Brethren, and eſpecially to the worthy *Preſident* of *Harvard*-College —— Let us join our Prayers for the King's ſafe Return and long Life, and for the Progreſs of Chriſtianity, and an Increaſe of the Proteſtant Religion.

I am, dear Sir, your affectionate Friend,

White Kennett."

March 13. 1716,17.

— After having wrote largely of the *Fooleries* (as he ſtiles them) of the High-Church —— He adds "And you have Senſe enough to let me tell you as a very charitable Friend that there is ſomewhat of a like wrong Spirit

Spirit among our *Diſſenting Brethren* or the Body of them. The good old Tenderneſs of Conſcience is viſibly abated, the ſtrict Regard to Sobriety and Temperance is very much altered; the keeping up Family Prayers and Fear of God in Children and Servants is wearing off apace, Bibles are leſs read, and Sabbaths leſs obſerved, &c. In ſhort, they are very ſoon gone off from the *good old Puritans* who had certainly a more ſober Deportment, and a more ſerious Senſe of Religion and Devoutneſs in them.

And this Degeneracy at a Time when they have been in greateſt Danger and ought to have been moſt upon their Guard of Piety and Prudence. For whereas the *good old Puritans* were all along popular and well-belov'd upon the juſt Reputation of being a ſober godly Party, who ſpoke better and lived better than moſt of their Neighbours: It ſo happens on the contrary (God knoweth how) that our Diſſenters of late have had the common Cry againſt them: the Laws could hardly protect them, the Government almoſt afraid to defend them, and if the Biſhops and Clergy whom they call the Low-Church, would have fell into that Stream of Prejudice againſt them they had been driven (as the Wind and Tide have long ſat) into a State of Perſecution and the utmoſt Deſertion; wherein the Body of the Clergy and People would have thought they had done God good Service.

And yet the Diſſenters (perhaps to a Man) have had one of the greateſt Merits, that of being true to their Country, and to the Ballance of *Europe*, always well affected to the Proteſtant Succeſſion, and very faithful Subjects of *King George*, and firm Adherents to his *Royal Family*: An Advantage that one would think might before this Time have been improved to their Security and Honour: And ſo undoubtedly it would have been if they had followed the Steps of the *good old Puritans*, and had once more the Eſteem of a peaceable and religious People; if they had been really ready to join with the moderate Biſhops and Clergy, and had complained only of Innovations unknown to the firſt Reformers, requiring only ſome

few

few Conceſſions to be made to them, ſhewing themſelves truly tender of the Peace and Unity of the Church and State, and always more zealous for a good Life and good Works than for any other Matter of Contention.—— Such a Spirit of God in a ſtill Voice will at ſome Providential Time or other heal all our Breaches, and fruſtrate the Hopes of the Common Enemy.

You ſee how freely and heartily I ſet down my own preſent Thoughts and Wiſhes, and I have that Opinion of your Underſtanding and good Conſcience that I cannot but think we could talk over theſe Matters without any ill Reſentments and at leaſt with good Will and Charity. ——But I cannot anſwer for the different Impreſſions upon other Minds, indiſpoſed with Prejudice and Paſſion.——

I thought to add ſomewhat of our preſent State of Affairs, but I reſerve this to another Letter.

I pray God preſerve us and amend us all, for the Continuance of his good Providence to us, and am

Dear Sir, your very affectionate
Friend and Brother,

W. K.

P. S. I thank you for your very right good Sermon. I ſend you the laſt of my publick Exerciſes."

There is another very long Letter dated *June* 5th 1718. relating to Controverſies on Foot in Church and State at that Day, which begins and ends with ſuch friendly Paſſages as theſe,

—— "I gladly take this Opportunity of expreſſing my hearty Thanks for your laſt, and my Willingneſs to keep up a Correſpondence with one whom I know ſo well by his own Writings and by others good Report, that I ſhould be glad if Providence would allow us a nearer Converſation.——

You ſee I am going out of my Depth, by writing in a familiar Way to a private Friend, ſecure that neither of us mean any Harm. Pray we God to preſerve our Peace

and

and Proſperity, and dear Sir, your Health and Happineſs. I am your affectionate Friend and Brother,

W. K."

After he was promoted to the *See* of *Peterborough* † he was the ſame good and kind Friend and Correſpondent.*

In a Letter dated *Feb.* 27th 1722,3. He writes,

——— "I have often accuſed my ſelf of Negligence (which I beg you would not think a Diſreſpect) in not writing to you. It is not for any Change of Station, and much leſs for any Alteration of chriſtian charitable Sentiments, but out of pure Hurry of Life, and neceſſary Application to Men, and Things and Books.——I thank you for your very good Sermon ‖ on Occaſion of the *Jewiſh* Convert to Chriſtianity. I wiſh you would republiſh it with ſome Declaration of Motives and Reaſons given by the Perſon himſelf: and a Catalogue of ſuch eminent Converts from Judaiſm to our Reformed Religion, as have been publickly baptized.——Here many of them publiſh very ſound Teſtimonies of their real Converſion and Sincerity in our Faith and Worſhip. I think I could furniſh you with near an Hundred Inſtances out of my poor Collections if you will make the ſeaſonable Uſe and Application of them.

I was ſent to this Moment by my good Neighbour *Chamberlain* to write a Line to you, and have put up a little Parcel for your Amuſement, and deſire you to Eſteem me, and to pray for me as your very affectionate Friend and Brother, *White Peterborough.*"

† He was conſecrated *Biſhop* of *Peterborough*, *November* 9. 1718. he ſucceeded *Dr. Cumberland*, and died *December* 19th 1728. ———

* They wrote their Sentiments to one another on all Points Civil and Eccleſiaſtical with all Freedom, and ſent their Publications from Time to Time.——

‖ A Diſcourſe had in the College Hall at *Cambridge*, *March* 27. 1722. before the Baptiſm of R. *Judah Monis* ——— The preſent Inſtructor of the Students in the Hebrew Language there. Mr. *Colman* ſent him afterward Mr. *Monis*'s three Diſcourſes entitled, *the Truth, the whole* Truth, and nothing but the *Truth*. Thus

Thus writes this excellent Biſhop who for his Moderation and good Works was very ill treated by the *Jacobite* Party in the Nation——of whom the *Writer* of his Life ſays, Pag. 193. " He was a Man of great Probity, Courage, and Reſolution in the Diſcharge of his Duty. He lived (eſpecially ſince the *Revolution*) in Times of great Trial and Diſcrimination; and in all of them, he approved his ſteady, inflexible and fearleſs Temper. The Frowns of great Men in Power, could no more awe him, than popular Clamours could ſhake his Stedfaſtneſs."——

I ſhall cloſe the Account of this happy Correſpondence with a long and fine Letter of Mr. *Colman*'s to the good *Biſhop* dated *December* 17th 1725.

" Sir,

Mr. *Dummer* in his laſt informs me that your Lordſhip is pleas'd to expreſs your ſelf ſorry that I have declined the Preſidentſhip of our College, to which the Fellows choſe me the laſt Year; But while I am obliged to your Lordſhip's Goodneſs toward me in that Concern, I have to plead my long Diſuſe of Academical Studies and Exerciſes, and alſo that I am not well in the Opinion of our *Houſe of Repreſentatives* of *late* Years, on whom the Preſident depends for his Subſiſtance; and they could not have pinched me without the Chair's ſuffering with me, which I could by no means conſent it ſhould do for my Sake.

As for the catholick Spirit, which makes your Lordſhip wiſh to ſee me in that honourable Station, I hope I may have ſome Pretence to it, and I acknowledge it a very good Gift and Ornament to a Perſon otherwiſe qualified: But then *(my Lord)* it is the very Spirit of our College and has been ſo theſe forty Years paſt, and if I have ever ſhone in your Lordſhip's Eyes on that Account, here I learnt it thirty Years ſince, and when I viſited the famous *Univerſities* and private *Academies* in *England*, I was proud of my own humble Education here

here in our *Cambridge*, becauſe of the Catholick Air I had there breathed in. And ſuch it has continued till of late a Parcel of *High-flyers* have poiſoned and ſtagnated it, by leading us into a Courſe of angry Controverſy which has alarmed and narrowed us, who before received the Writings and Gentlemen of the Church of *England* with the moſt open Reverence and Affection. ——And (My Lord) I am afraid that now the Paper-War here is a little over between ſome Gentlemen of the Church and others on our Part, the Alienation is like to increaſe by the Meaſures lately taken by Dr. *C*——. and others, who upon a Memorial of our Miniſters to our General Court the laſt *May* for the convening of a Synod, which we alſo moved for more than ten Years paſt, put in a counter Memorial and have ſince made ſome Repreſentation on this Head, (we know not what) to the preſent excellent Biſhop of *London*; who (as our Agent in a publick Letter has informed our Court) laid before the Lords Juſtices a Copy of our Memorial conſented to by our Lieutenant Governour, at whoſe Conduct herein (he ſays) their Excellencies are very much diſpleaſed.

It is thought, he tells us, that our Clergy ſhould not meet in ſo publick *authoritative* a Manner without the King's Conſent as Head of the Church; and that it would be a bad Precedent for our Diſſenting Brethren at Home to aſk the ſame Privilege; which if granted, would be a ſort of vying with the Eſtabliſhed Church. It has alſo been inſinuated that this Synod would have come to ſome Reſolutions to the Prejudice of the Church of *England*.

Upon the reading of this Letter from Mr. *Agent*, our *General Court* immediately diſmiſſed our Memorial: But if your Lordſhip will give me Leave I would humbly plead our Innocence and Right in making the aforeſaid Memorial to our General Court, and aſking their Countenance in the convening of a Synod of our Churches. And I have ſeen ſo much of the excellent Candour and Equity of the *Lord Biſhop* of *London* in a private Letter to

one of the Clergy here the laſt Year, as well as known a great while the like excellent Spirit and Temper of your *Lordſhip*, that I think I would not deſire to ſtand before better Judges.

And firſt, let me plead before your *Lordſhip* in behalf of the Churches of *New-England* their Uſage in Times paſt, from the Beginning of the Country to meet occaſionally in Synods, under the Countenance of our civil Rulers, for the preſerving and promoting of Godlineſs, Peace and good Order in them.—This Right and Liberty our Fathers have dearly purchaſed for us, and the Government then ſeem to have thought ſo, when it gave them a Patent ſo ample for all religious Liberties and Priviledges to them and their Poſterity upon their ſettling and ſubduing this waſte and howling Wilderneſs, and making ſo great and good an Addition to the Engliſh Dominions. And although the oppreſſive Powers in the End of King *Charles*, and the *firſt* of King *James the Second*, had no Conſideration hereof, but vacated our firſt *Charter*, yet we have to plead in the Second Place,

That by our preſent Charter, granted by *King William* and *Queen Mary*, our Churches are here the *Legal Eſtabliſhment*, and our Miniſters both in reſpect of their Induction and Maintenance are the King's Miniſters, as much as even the Church of *England* Miniſters are in any of the other Provinces; who did not ſettle as we did on the declared Principles of Non-conformity, and without the leaſt Charge or Expence to the Crown as we have done. But when I ſay that our Churches and Miniſters here are eſtabliſhed by the King's Laws, I would pray your *Lordſhip* not to underſtand me in Oppoſition to the Church of *England*, for ſo they are not; but if any Town will chuſe a Gentleman of the Church of *England* for their Paſtor or Rector they are at their Liberty, and he is their Miniſter by the Laws of our Province, as much as any Congregational Miniſter among us is ſo. So far is our Eſtabliſhment from excluding others from the common Rights

Rights of Men and Chriſtians, and I hope ever will remain ſo.

And then thirdly, our Churches here being founded and formed on the Congregational Scheme, our Synods whether greater or leſs do not pretend to Authority or Juriſdiction, but only to counſel and adviſe the Churches, who are at Liberty after all to judge for themſelves, although it is to be hoped they will always pay a reverential Regard to the deliberate and ſolemn Advices of a venerable Aſſembly of their Paſtors and Elders.—— Your *Lordſhip* will from hence eaſily judge how far ſuch a Synod can be in any ſort vying with the Church of *England*, or a bad Precedent to other Diſſenters from it.

For as to our Brethren in *Ireland*, they meet in Synods when they pleaſe by the *Act of Toleration*, and our Brethren in the Provinces of *New-York* and *New-Jerſies* have their ſtated annual Synods, Nobody forbidding them or taking Umbrage at their ſo doing.——But we in the Province of the *Maſſachuſetts*, really the Churches eſtabliſhed by Law, and having been uſed to aſk the Countenance of our Rulers in our Meetings in a Provincial Synod, we now obſerved the ſame Rule and kept to our old Practice; expecting no more from them than the Publick's bearing the Charge of the Convention, and if the Reſults of the Synod were approved by the Government, that they would recommend the ſame to the reverent Regards of our Churches.

This (*my Lord*) is the Foot that the Churches of *New-England* have hitherto ſtood on, increaſed and flouriſhed on; leading quiet and peaceable Lives in all Godlineſs and Honeſty, maintaining an exemplary Loyalty to the King, and Brotherly Love to their Neighbours; excepting ſome Errors of a perſecuting Spirit toward the Baptiſt and Quakers for ſometime in their Beginning, which we have heartily repented of.

And whereas it is inſinuated that this Synod would have come to ſome Reſolutions to the Prejudice of the Church of *England*; it is only Surmiſe, and without any Grounds,

Grounds, ſave what the Objectors may apprehend from the Principles of Non conformity which we openly profeſs, and from the late Diſputes which they have raiſed among us about Epiſcopacy.———The utmoſt that the Synod was like to have done, about Church-Order and Government was their confirming or rather amending ſome Things in our Platform of Church-Diſcipline the Reſults of former Synods, which would have done nothing more againſt the Church of *England* than ſtands profeſſed already among us, nor have ſet us at any more Diſtance from her. And if your *Lordſhip* will pleaſe to read the Memorial it ſelf, a Copy whereof I incloſe to you, you will ſee that the Reaſon and Cauſe of our deſiring a Synod at this Time was to enquire into the Cauſes of the preſent growing Corruption of Manners among us, and the Means of the Reformation of theſe; the ſame noble and pious Cauſe wherein your *Lordſhip* has borne ſo good and great a Part for many Years paſt.———This is not the Cauſe of a Sect or Party, but too many in every Sect among us have an Averſion to it, and no wonder if it be every-where ſpoken againſt.——Or if our reforming Synod could not eſcape the Suſpicion of ſome, that ſomething ungrateful to Epiſcopacy or Liturgies might be done there, yet I muſt ſeriouſly profeſs to your *Lordſhip* that in all the Debates among the Miniſters, whether this Year or in Years paſt, upon this Head of calling a Synod, I remember not a Word that has dropt among us to give Occaſion for ſuch a Suſpicion.——Or if it be that our Churches are now envied the Reputation of holding Synods as in Times paſt by Gentlemen lately come among us, and who have been treated by us with all due Reſpects, they are neither courteous nor juſt; for it ought in Righteouſneſs and Honour to content them that they receive all kind and brotherly Treatment from us, and enjoy their own Opinion and Perſwaſion with the greateſt Freedom; and they ought not to uſe Means to grieve and trouble us among whom they are come to ſojourn, and where they find a Country filled with Churches, wherein Knowledge, Devotion

votion and Piety flouriſh at leaſt equally as in their own Communions.

My Lord, It may be I am too free and pathetical in this my Addreſs to you; And I would not take too much Liberty in the Cauſe of Liberty. I know *Sir*, you can forgive my Zeal in this tender and generous Point. And if your *Lordſhip* think with me that this plain Argument and Repreſentation will not offend *My Lord of London*, or may do us any Service with his *Lordſhip*, I would then intreat the Favour of him to read what I have here wrote, and let it have its juſt Weight in his noble and righteous Heart.

It is enough, *My Lord*, to grieve us to the Heart, conſcious as we are of the utmoſt Zeal and Loyalty to *King George*, that we ſhould ſeem to the *Lords Juſtices* to have treſpaſſed upon his juſt Prerogative: We had no Thoughts of offending the King's Majeſty, nor the Governours of the Church, which like the King's Throne is eſtabliſhed by Moderation.——I ſhall trouble your *Lordſhip* no further than by aſking your Bleſſing and leave to ſubſcribe my ſelf, &c."

On the Account of apprehended Abuſes and Miſapplications of the Moneys of the Honourable and Reverend Society for Propagating the Goſpel in foreign Parts, Dr. *Colman* (in his old Age) wrote once and again to my *Lord of London* by the Deſire of the Reverend Aſſociation of the County of *Hampſhire*, who made their humble Repreſentation to his *Lordſhip* and the ſaid Society, to which Anſwers were returned.

Dr. *Colman*'s firſt Letter follows.

" Sir, *Boſton*, September 13. 1734.

I am deſired to forward and cover the incloſed to your *Lordſhip*, from my Reverend and Honoured Brethren, the aſſociated Paſtors of the County of *Hampſhire*, partly becauſe I am now the ſenior Paſtor in this Sea-

port

port Town, and partly becauſe they ſuppoſe my worthleſs Name may be a little known at *London*, though not to Perſons of your *Lordſhip*'s Dignity.

It is now thirty five Years ſince I left the City, where I was not unknown to the venerable Dr. *Bray*, that Man of God for Apoſtolic Love and Zeal, ſince which I have had the Honour of a long and moſt free Intercourſe of Letters with the late excellent Biſhop of *Peterborough*, Dr. *Kennet*, now with God.

Your *Lordſhip*'s three Paſtoral Letters, occaſioned by the late ſurprizing Writings of ſome in Favour of Infidelity, have juſtly honoured your Name to the Churches of *New-England*, and we have heard of your Character for Moderation and Righteouſneſs with high Eſteem and Pleaſure.

I do the more willingly therefore join my Brethren, who live remote from *Boſton*, and hitherto quite out of the Way of the Miſſions whereof they write in their Addreſs to your *Lordſhip*; being fully perſwaded of the Integrity and Uprightneſs of their Hearts in it, and that they aim at nothing but what is juſt and right in the Sight of God.

The Harveſt, My Lord, is plenteous from *North-Carolina* to *New-York*, and Multitudes are periſhing within that long Spread of *Virginia*, *Maryland*, *Penſylvania* and the *Jerſies*; But from *New-York* Northward, Dr. *Bray* found very little need of Miſſionaries for the Propagation of Chriſtianity, the *Narraganſet* Country excepted, and in the Colonies of *Connecticut* and the *Maſſachuſett*'s none at all, as at the Time I was informed.

Were your *Lordſhip* and the pious Truſtees here on the Spot, I am ſure you could not think the profeſſed End of your Charter, and the Deſign of the Donors anſwered, in your ſupporting Miſſionaries at *Boſton*, *Braintree*, *Newbury*, *Stratford*, *Briſtol*, *Salem*, *Groton*, &c. Or if the Sea-ports of great Trade ſuch as *Boſton*, *Newport*, *Marblehead* need to have Miniſters of the Church of *England* for the ſake of ſome Inhabitants and Strangers, yet alſo are they well able

able to ſupport their own Worſhip; or did they want ſome Aſſiſtance, there can be no Pretence for it out of a Fund ſacred to God for ſending the Goſpel into dark and ignorant Places of the Earth. They ought to be provided for ſome other Way, and not by alienating a devoted confined Charity, which were to run the Danger of Sacrilege and great Unfaithfulneſs.

This, My Lord, is our View of the Caſe now laid before you, and is humbly ſubmitted to your righteous and impartial Judgment.——Yet I fear that I have not preſerved all the Humility and great Modeſty which adorns the incloſed from my Brethren, I am ready therefore to humble my ſelf, and beſeech your *Lordſhip*'s Candor, while I doubt not your own Heart will make ſome Excuſe for a little Zeal and Reſentment, from an apprehended Injury to one of the moſt noble Charitys to Souls, and one of the moſt extenſive Services to the Name of Chriſt, that has been propoſed to the World for Ages paſt. A Concern on this Principle muſt be juſtified, and have your *Lordſhip*'s Approbation.

I entreat, My Lord, your moſt candid Conſtruction, and beg leave to ſubſcribe

Your *Lordſhip*'s

Moſt humble and obedient Servant, &c.

May the 6th 1719, Mr. *Colman* wrote to Dr. *Hoadley* Biſhop of *Bangor* (ſince Biſhop of *Wincheſter*)

"*My Lord,*

'Having had the Pleaſure of reading your Book, entitled the Common-Rights of Subjects, My grateful Heart and a Soul full of Eſteem and Reverence to your *Lordſhip* urges me to utter if I could my Senſe of your righteous and generous Performance. Had you been a Sufferer in Perſon by the unrighteous and cruel Teſt-Act, and deprived by it of thoſe Emoluments and Opportunities of doing good in the World, which your very ſuperiour Powers and Place in it now give your *Lordſhip* the Advantage

vantage of; you could not more feelingly have appeared againſt the injurious and impious Abuſe of Religion and Invaſion of Men's natural Rights than you have done.—But, My Lord, this righteous and honeſt Zeal for Truth and Juſtice from one in your Station and Circumſtances, gives your Argument a Beauty and a Power, which it would not have, had it come from the Hand of a ſuffering Diſſenter. I confeſs I know no one among my Brethren that could have hoped to ſucceed in the Argument as your *Lordſhip* has to the utter Confuſion of the Adverſary. But ſuppoſing a *Bates* or a *Calamy* could have done it, ſomething of ſelf, or Party, or Prejudice might be ſuſpected to influence in it, while from your *Lordſhip*'s noble Pen, what but the moſt open Regards to Truth and Juſtice and the common Rights of Men can be imagined.———And now Sir, I beſeech the God of Heaven, the Patron of the Injured and Oppreſſed, and who raiſes up and inſpires Patrons to them from among their Brethren to reward abundantly to your *Lordſhip* the Service you have done, after many others, to the Kingdom of your Saviour and your Country, and to continue you long a ſingular Ornament and Defence of it both in Church and State.

Your Goodneſs will pardon a poor Diſſenting Miniſter in *America*, the Preſumption that may appear in his troubling your *Lordſhip* with the Knowledge of that Satisfaction he has received from your beneficent Hands.†—I bow to you for your Bleſſing and am

Your *Lordſhip*'s very humble
and obedient Servant.

Dr. *Colman* wrote a Letter to the *Earl of Egmont*, who was at the Head of the Aſſociates of Dr. *Bray*, July 8th 1734, which obtained a Number of Books for each of our three Miſſionaries at the Forts *George*, *Richmond* and *Dummer*.

† This Letter ſhews how the Doctor watched for and took every Opportunity to ſerve Mankind and encouraged Liberty.

" *My Lord*,

Mr. *Coram*, who has the Honour to be one of the late Rev. Dr. *Bray*'s Aſſociates, having informed me of his communicating my Letter to him of *September* 1733, and that the Honourable and Reverend Aſſociates had ſhewn that Regard to it as to order it on their File; and that he had aſked for a ſmall Parcel of Books for the three Miſſionaries and their Succeſſors, Mr. *Stephen Parker* at *Richmond* Fort, Mr. *Ebenezer Hinſdel* at *Fort-Dummer*, and Mr. *Joſeph Secomb* at *St. Georges* River, all on the Borders of his Majeſty's Province of the *Maſſachuſetts-Bay* in *New-England*, and that the Honourable Aſſociates had declared their Will to give ſome Books as deſired, provided a proper Application were made for them; I am therefore directed by his Excellency *Jonathan Belcher* Eſq; our Governour, who is ever ready unto every good Work, and firſt in the pious Care for the Miſſions aforeſaid, to give your *Lordſhip* the Trouble of this Line, and let the Honourable Gentlemen Aſſociates know in what need of proper Books the Miſſionaries aforeſaid are, and how acceptable your Charity and Bounty to them would be to the Commiſſioners here who have the Overſight of theſe Miſſions.

It is now thirty-eight Years ago, that the Rev. Dr. *Bray* himſelf informed me, at his Chamber in *White-Hall*, that he was projecting his extenſive Charity of *Parochial Libraries*, when I could little have thought of addreſſing your *Lordſhip* on this Occaſion at ſuch a Diſtance of Time and Place. The Dr. like a true Miniſter of Jeſus Chriſt, went about doing good, and his Works follow him, his Praiſe remains in all the Churches. †

† Mr. *Colman* thought it but grateful and juſt to the Memory of that venerable Man of God, Dr. *Bray*, to inform in our publick Prints ſuch as know it not, that he was the *Father* of *three* the moſt noble and grand *Projections* of *Piety* and *Charity* that this laſt Age, or indeed Ages paſt have produced; and all three in ſpecial Favour of the *Proteſtant America*, the *firſt* and *ſecond* were thoſe of the *Society for Propagating the Goſpel* in foreign Parts,

In particular I would aſk by your *Lordſhip's* Favour, for each Miſſionary a Copy of the Rev. Mr. *Smith*'s moſt worthy Sermon preached to the Truſtees and Aſſociates *Anno* 1730, 1, it being wonderfully calculated to inſtruct and animate Perſons imployed in ſuch a Service.

It only remains now to aſk your *Lordſhip*'s Pardon for the Freedom I have taken, to add my hearty Prayers for the beſt of Bleſſings on the Gentlemen Aſſociates, and to do my ſelf the Honour of ſubſcribing, My Lord,

Your very obedient Humble Servant."

To this Letter the Right Honourable the Earl returned a kind Anſwer.

Upon his dear and ancient Friend and conſtant Correſpondent, *Henry Newman*, Eſq; ‖ informing him of Sir *Richard Ellis* Baronet, his Intention, to give his great and noble Library to the Diſſenters; He immediately wrote to Sir *Richard* and acquainted him of the State of our Colleges and the Churches in theſe Provinces, and ſent him his Sermon on Mr. *Hollis* and Mr. *Holden*'s *Death*'s that he might ſee the Gratitude of the Government and

---

and of *Parochial Libraries* for the Miniſters in one Place and another. The *third* is the late *Charter* for incorporating a Number of Gentlemen by the Name of the *Truſtees* for eſtabliſhing the Colony of *Georgia*. This laſt the Doctor finiſhed with his aged *dying* Hand, and he could not expire more gloriouſly than with *this* his laſt and vaſt Project of Charity for the uſeleſs Poor in *England*, and diſtreſſed Proteſtants in *Europe*. It calls to mind what we read of *Solomon*, 1 Kings 4. 29. *And God gave Solomon Wiſdom and Underſtanding exceeding much, and Largeneſs of Heart even as the Sand on the Sea-ſhore.*——God grant that the Management of theſe truly noble Truſts and good Deſigns may ever anſwer the Intention, Hope and Prayers of their excellent Author.

‖ He was Son of the excellent Mr. *Samuel Newman*, who came over to *New-England* in the Year 1638, and was Miniſter of our *Rehoboth*, Author of a moſt *elaborate Concordance* of the Bible in Folio. This being enlarged by ſome ingenious Men in *England*, now goes by the Name of *Cambridge Concordance*.——— This his worthy Son went over and ſettled in *England* many Years ſince, and ſaw cauſe to conform to the Eſtabliſhed Church.——But he ever cheriſhed and expreſt a warm and generous Love and Regard for his Country, the Churches and Colleges here, and ſought their Proſperity and flouriſhing. This appears by Scores of Letters to Mr. *Colman* and *others*.—

People

People here to their Benefactors. He alſo wrote at the ſame Time to Dr. *Watts*, Dr. *Guiſe*, Mr. *Neal*, Mr. *Bradbury*, and others to favour us in that Matter.

Part of his Letter to Sir *Richard Ellis* follows.

" *Honourable Sir*,

The Manner of my Addreſs to you, and the Matter of my humble Requeſt, from one at ſuch a Diſtance from you, and altogether a Stranger and unknown may well be not a little ſurprizing to you. I had need therefore introduce my ſelf into ſome Knowledge with you, and if it might be Eſteem, which I know not how better to do if the incloſed Sermons will not in ſome Meaſure ſerve to this End.——You will ſee by them two Things, that it has pleaſed God to uſe me in miniſtring to my Country, in the great Bounties of Mr. *Hollis* to our College, and of Mr. *Holden* to the poor Members of Chriſt in our Churches; nor has *their* Almoner benefited himſelf in his temporal Eſtate at all hereby, nor deſired it.——You will alſo ſee, Sir, that my Country, I mean the Government over it, know how to acknowledge with due Gratitude and Honour their pious and generous Benefactors, and alſo their own Sons that miniſter to the publick Intereſt of Learning and Piety.

And now, Sir, providentially hearing Yeſterday of Sir *Richard Ellis* Bart, formerly a Member of Parliament for *Boſton* in *Lincolnſhire*, that he has a noble Library which it is thought he will incline to leave to ſome learned Seminaries amongſt the Diſſenters; my Heart commands me to ſalute you on the Behalf of my dear Mother, " *Harvard College* in *Cambridge New-England*, where I had my Education, and whom I have been honoured by God to ſerve in obtaining for ſaid Academy the *Holliſian Profeſſor* of Divinity, and alſo of *natural and experimental Philoſophy*, beſide ſundry annual Exhibitions for the Education of poor Scholars, with an Addition of many valuable Books to the Library of ſaid College.

And

And now, Honoured Sir, If I may be permitted by the divine Providence, which has hitherto ſmiled on ſaid Seminary of Learning, to cloſe and crown my Life and Love to it (for I am now within three Years of Seventy) by obtaining your kind Regards to it whenever it pleaſes God to incline you to diſpoſe of any Part of your rich Library, is the whole generous End on my Part of this my humble and moſt reſpectful Addreſs to you; which I cover to my dear Countryman and once Fellow-Student in ſaid College *Henry Newman* Eſq; Secretary to the Honourable Society for Propagating Chriſtian Knowledge, with whom I have had the Pleaſure of a free and laſting Friendſhip theſe forty-five Years paſt, entreating him to wait upon your Honour with it, of whom you may enquire concerning our College, as alſo of the Reverend *Doctor*'s, *Watts* and *Guiſe*, and Mr. *Neal* of *London*; who will alſo wiſh us a Part in your good Will I perſwade my ſelf how much ſoever Dr. *Williams*'s Library may reaſonably ſtand fair in their Eye and your own: Nor would I ſay a Word to divert your Bounty from that Foundation.

If my Requeſt finds Favour with you, I hope Sir, you will in granting it ſerve the Intereſt of Chriſt among the Diſſenters for many Generations; for we are a very flouriſhing Province, and our Towns and Churches multiply, for which hitherto our College has been made a rich Supply, as to worthy Perſons raiſed up in Church and State; which that it may more and more be in Times to come when we are dead, is the ſole Aim of my preſent Writing; and that I alſo may reap with you in the Rewards of a better Life, attending ſuch pious Projections and Foundations.

Sir, my humble Prayer is that all the Bleſſings of Providence and Grace may attend you to your Grave in Peace; and may be multiplied to your Honourable Lady, for I hear God has denied you Children——But that God may pleaſe to raiſe up to you, among our Benefactors, Sons from our College, a ſpiritual Seed to ſerve Chriſt

Chriſt and Souls, while you reap in the Viſions of his Glory among the Spirits of the Juſt made perfect, is the Prayers of, &c."

By his Acquaintance with the Rev. Dr. *William Harris* of *London*, he had the Diſtribution of Five Hundred Pounds Sterling to the worthy Family of the *Buckley*'s in *New-England* to the equal Benefit and general content of all concerned———A Labour which demanded much Time.

From his long, endearing and intimate Friendſhip and Correſpondence with Dr. *Iſaac Watts*, our *Country* and *Churches* have reaped many Advantages.———I find him giving timely Notices, of riſing Dangers to our Civil and Eccleſiaſtical State; and pointing out happy Methods of Safety. He greatly enriched our Colleges and Schools by his generous Beſtowment of many valuable Books. Mr. *Colman* at one Time received from him Seventy Pounds Charity chiefly collected from his Friends (as the Letter ſays) for the School at *Houſatonick*. The numerous ingenious and uſeful Letters, that paſs between theſe two Divines for a long Courſe of Years would afford a moſt grateful Entertainment to all benevolent and pious Readers. Souls alike formed to pleaſe and profit Mankind!

He alſo held and maintained an agreeable and uſeful Correſpondence with the Rev. Mr. *John Shower*, Dr. *Edmund Calamy*, Dr. *John Evans*, Dr. *Jeremiah Hunt*, Dr. *Guiſe*, Mr. *Daniel Mayo*, and many other Diſſenting Divines in *London*, &c. by whom he had Informations to the Service of his Country and the Churches.

Dr. *Henry Winder* of *Liverpool* (Author of a learned critical and chronological Hiſtory) ſought his Correſpondence and was highly delighted with it for ſeveral Years paſt.

Twenty two of the Rev. Mr. *Daniel Neal*'s Letters are found in Order (beſides many others) in the Service of the Country and *Harvard* College, and by the Contents of them it appears how precious our Civil and Religious

religious Intereſt were to them ; and how much they ſought the beſt Good of *New England*.——I alſo find Mr. *Colman* aſſiſting this Gentleman with ſome uſeful Materials for his Hiſtory of our Country.

Sir *William Aſhurſt*——— and Lord Viſcount *Barrington Shute* and other Gentlemen of Figure and Learning wrote frequently to him, and freely offered to do all the Services they could for us upon his Motions. They often aſſure him " that his Correſpondence is perfectly agreeable, and deſire him conſtantly to communicate his Sentiments to them of ſuch Matters as occur to his Obſervation."

I find Sir *Richard Blackmore* taking Notice of him, and his Writings, and making a Preſent of ſome of his Poems to him. I might mention his large Correſpondence with the Honourable Dr. *Nicholas Trot*, Chief Judge of *South Carolina*, reſpecting a learned Work he was about, entitled *Clavis Linguæ Sanctæ*.

To Governour *Nicholſon* and moſt of the Governours in the Plantations he wrote frequently.

Many Letters of greateſt Importance paſſed between him and the Honoured Dr. *Avery* † (of late Years) who is at the Head of the *Diſſenters* which have greatly ſerved theſe Churches, and our Civil Intereſts.

Alſo by his long correſponding with the worthy Mr. *Thomas Coram* one of the late Rev. Dr. *Bray*'s Aſſociates (a Gentleman zealous and indefatigable in doing good on all Occaſions) much Benefit has accrued to Mankind.

He held a pleaſant and uſeful Correſpondence and Friendſhip with ſundry eminent Divines of the renowned *Church of Scotland*, particularly with Mr. *R. Woodrow* of *Eaſtwood*, *Author of the Sufferings of that Church*, (vaſt Numbers of his Letters are found) and his worthy Son after his Father's Death continued it, and ſpeaks of the great Advantage he had by it. Mr. *Williſon* of *Dundee*,

† This Gentleman is Doctor of Laws, and Treaſurer of *Guy*'s Hoſpital *Southwark*.

frequently

frequently wrote, and of late Mr. *Robe* of *Kilſyth*, &c. &c. &c.

Mr. *Colman* wrote unto and correſponded with divers Gentlemen Divines of the Eſtabliſhed Church in *England* (beſides thoſe already named) †.

Among theſe I may not omit a particular Mention of the Reverend and learned Mr. *Joſeph Standen*, formerly a Diſſenting Miniſter at *Luckington*,—but for many Years paſt a Miniſter of the Eſtabliſhed Church at *Speen* near *Newbury* Berks.

This Gentleman entered into a ſincere and moſt paſſionate Friendſhip with Mr. *Colman* ſoon after his Arrival at *London*, and no Changes in Opinion or Station could ever make the leaſt Breach upon it. Their Loves ſeem to equal thoſe of *David* and *Jonathan*, if we may judge by their Expreſſions. They omitted no Opportunity of Writing and ſending every curious Piece they could light of to one another. And as both of them had a good Taſte and Gift for Poetry, ſcarce a Letter paſſed without ſomething of that kind incloſed for Amuſement. A large and beautiful Pile is now before me full of fine Senſe, true Eloquence and manly Chriſtianity.——They communicated the minuteſt as well as moſt important Circumſtances of their Families and Affairs, and made each others Griefs and Joys their own. In the reading them over, I have had great Pleaſure and Improvement. *Ariſtotle*'s Deſcription of Friendſhip often occurred to my Mind—viz. *One Soul in two Bodies*—This Gentleman I ſuppoſe to be ſtill living in an advanced

† Wrote to the Reverend and learned Dr. *Thomas Burnet*, Author of many uſeful *Works*, with Obſervations on ſome of them.

Wrote to Dr. *Henry Maule*, Biſhop of *Cloyne*, near the City of *Cork* in *Ireland*, about an Affair of Juſtice and Charity, to which a kind Anſwer was made.

Wrote to Dr. *Wilſon* of *London*, Son of Biſhop *Wilſon* of the *Iſle of Man*, who anſwered him once and again with great Complaiſance and Affection.

To the Rev. Mr. *Samuel Smith* of Aldgate Church *London*, who anſwered him with Expreſſions of his high Eſteem for him, &c, &c, &c.

Age.

Age.*——He is Author of ſeveral Sermons and many ingenious Pieces in Proſe and Verſe. One of his early Poems is to be ſeen before Dr. *Watts*'s *Horæ Lyricæ*.—He was a moſt intimate Friend and Acquaintance of *Philomela*, the incomparable Mrs. *Rowe*, and correſponded with her conſtantly to her Death.——

Feb. 1735. I find him Writing to the Rev. *Samuel Urlſperger* Senior in the Evangelical Miniſtry, and Paſtor to the Church of St. *Ann* in *Augſburgh* — And to Monſieur *Van Breck* in Latin, which diſcover much of his excellent Spirit and Temper—His Letter to the former is here inſerted with one of that Reverend Gentleman's in Return.

" Reverendiſſimo Dom. D. *Samueli Urlſperger*, in Miniſterio Evangelico *Seniori*, et Paſtori Eccleſiæ *St. Anne*, *Augſburg*, Literatiſſimo et Fideliſſimo.

Vir verè Reverende!

Eximius noſter Gubernator Summus, D. D. *Belcher*, qui poſtremo Anno Literis Veſtris piis maximè gaudebat, miſit eas Mihi, Seniori Paſtori in Urbe hâc frequentiſſimâ, et Suo Juſſu Honorem habeo tibi Salutem dicere. Heu! quali Gaudio et Dolore ſimûl afficior, dum Verba Paterna Paſtoris verè Evangelici perlego, et Diſperſionem Gregis dilectiſſimi contemplor! Sint Animis veſtris Conſolationes ſummæ Divini Paracleti, dum Paſſiones Chriſti abundant. Vobis conceditur Supplicatio Beati *Pauli* pro ſeipſo in Epiſtolâ ad *Philippenſes*, " Ut cognoſcam Com-" municationem Paſſionum ejus, dum configuror ejus " mortis." Ita perveniunt Martyrum Exercitus ad Reſurrectionem mortuorum.

Amicus Veſter et Filius amabilis Dom. *de Beck*, inter nos Nomen reliquit verè magnum pro Prudentiâ, ſincerâ Pietate, et Zelo erga Deum, Fratreſq; et Seſſores, et Emi-

* After 70 His Letters begins, My dear dear Friend——My dear and conſtant Friend,——

grantes.

grantes. Literæ Præfectûs noſtri accedere Tibi non potuerunt Manu magìs acceptâ. Eodem Tempore Voluptatem nobis maximam fecit, Notatio Nominis Tui, et Meriti præſignis. Interìm, Tu, Domine, meritò exiſtimas Civitatem noſtram et Provinciam admodum felicem ſub Regimine Viri Literis et Religione, Humanitate et Probitate, Candore et Benignitate præcellentis. Videris loqui de Reſidentia Excellentiæ ſuæ in his noſtris Regionibus, Diplomate Regio —— ſed Notum tibi facio, Domine, non ſine aliquâ Superbiâ, quòd *Natale Solum* ille poſſidet, et inter nos liberalitèr inſtructus fuit, et educatus.

Chariſſimam habemus, *Cantabrigiâ* noſtrâ, et amœnam Academiam, Nomine *Collegii Harvardini* gaudentem, quam fecit hucuſque Deus almam Matrem et fæcundam non modò Paſtorum fidelium et doctiſſimorum, ſed etiam Gubernatorum et Judicum Literatorum; inter quos nunc numeramus digniſſimum *Belcher*, qui nobis et peregrinis idem eſt Pater et Amicus; inſervire Chriſto et ſuis, in Vitâ publicâ et privata, Cupiditate inflammatus. O utinam tales eſſent Imperatores omnes per totum Terrarum Orbem, ut placidam et quietam Vitam degerent ubique omnes, omni cum Pietate et Honeſtate; unoquoque è Vite ſuâ, et è Ficu ſuâ comedente! Tunc nullus, nè unus quidem, *emigrans* è felici *Germania* videretur in extremis Terræ quærens Perfugium. Si verò ſit in noſtrâ Poteſtate inter has Colonias aliquid contribuere, quo emigrantes veſtri chariſſimi Solamen accipiant, confide, Domine, Benevolentiæ Magiſtratûs et Sacerdotii noſtri; quibus Præcepta illa Evangelica (Gratiâ Chriſti) ſunt conjunctiſſima "Fraterna Charitas maneat! "Hoſpitii ne ſitis immemores! per hoc enim quidam acceperunt Angelos." "Memores eſtote Vinctorum, tanquam unà vincti, et eorum qui affliguntur, tanquam ipſi quoque ſitis in Corpore." Hoc Chriſto debemus, et plura in Infinitum, qui dixit, "Peregrinus fui, et accepiſtis me; nudus, et veſtiviſtis me; infirmus, et viſitâſtis: Quatenùs enim feciſtis uni de his Fratribus meis minimis, mihi feciſtis." —— Corde verè paterno, paternâ Commiſeratione et Amore,

Emigrantes veſtros dicis *Filios tuos*, et tibi dixit Pater Cœleſtis, " Relinque Pupillos tuos, Ego vivificabo, et " viduæ tuæ in me ſperabunt." —— Ego quoque, quadraginta Annis elapſis, Captivus fui in Galliâ, et Promiſſum ſuum ſanctum præſtavit Deus in carcere.

Verè dicis, Domine, verè dicis, *Dominus Deus eſt ille, Dominus Deus eſt ille* — Et ſemper idem eſt in omnibus Locis, Deus Omnipotens, Fidelibus ſuis qui ei confidunt. Vehementer optamus perlegere magnalia illa Dei, quorum Volumina ſcribere poſſis —— Tranſcriptum unius eorum Theſaurus eſſet Æſtimatione noſtrâ. Nuperrimè Deus aperuit Corda Tribûs Indorum [*Houſatonoc*] in Finitimis noſtris, accipere Evangelium, et per idem Tempus inſpiravit Egregium quendam adoleſcentem D. *Johannem Sargent*, Literis et Pietate inſignem, ſe totum devovere ſummo cum Gaudio ad inſerviendas Animas Barbarorum iſtorum, a quibus jam acceptus eſt ſicut Angelus Dei. In Præſentiâ Gubernatoris et Senatorum, præſentibus quoq; *Indis* et *Anglorum* Congregatione, Die Dominico conſecratus fuit, *Auguſt*: 31 1735. Jamdudùm quadraginta baptizavit, Peccata confitentes et deſerentes. Ignari illi et rudes Mutationem in ſeipſis admirantur, potiſſimùm quoàd Cupidinem Potûs et Ebrietatis, quæ fuit dilectiſſima illorum Deſtructio. " Verè Opus eſt Dei, et mirabile in Oculis noſtris.

Benedictus ſit Amabilis D. *de Reck*, in Tranſportatione ſecundâ, et *Saltzburgienſes* tuos chariſſimos conſervet Deus ſuper altum Mare ad Portum uſque Deſideratum, et ſedem Stabilem et Quietam. Tecum, Domine, ſemper reſideat Spiritus Sanctus ; Gratiis ſuis et Donis pretioſiſſimis, per totam Vitam privatam et publicam, " ad " abſolvendum curſum tuum cum Gaudio, et Miniſteri- " um quod accepiſti a Domino Jeſu, ad teſtificandum " Evangelium Gratiæ Dei ! " Nec unquam obliviſcaris, in Precibus veſtris ardentiſſimis, Eccleſiarum *Nov-Anglorum*, Excellentiæ ſuæ, noſtri Gubernatoris, Paſtorum denique humilium, inter quos ſpeciatìm numerabis

D. D. Reverentiæ veſtræ addictiſſimum Fratrem
in Miniſterio Chriſti, *Benjamin Colman.*"

" Reverendiſſimo Domino D. *Benjamin Colman*, Servo Jeſu Chriſti apud *Boſtonienſes* dexterrimo, et S. Theologiæ Doctori meritiſſimo Salutem ex Cruce Jeſu plurimam dicit *Samuel Ulſperger*.

Ave, Vir Reverendiſſime in centro Miſericordiæ divinæ, perſuaſumq; habe, Literas tuas d. 22 Martii Anno elapſo ad me exaratas mihi fuiſſe quàm jucundiſſimas. Veneror enim Excellentiſſimum Dn. *Belcher*, cujus Notitiam ampliorem mihi dediſti; Veneror tuam, quam mihi demonſtraſti Amicitiam; Lætor eximiis Gratiæ divinæ Operibus, quæ inter vos et vicinos Indos *Houſſatonnoc* in maximam Jeſu Chriſti Gloriam ſtatuta hucuſq; ſunt, et lætiſſimam futurorum maximorum Eventuum Spem faciunt. Nec minori lætitia perfuſus fui, dum legebam, quanto deſiderio feraris, ipſemet feratur ampliſſimus Magiſtratus, ferantur etiam Sacerdotes veſtri digniſſimi ad commoda *Saliſburgenſium* Fratrum promovenda, Eben Ezeranoſq; illos multa ope adjuvandos. Servet vobis Deus Animum iſtum benevolentiſſimum in Eccleſiam Chriſti vobis concreditam, in finitimos Paganos ad Fidem Chriſti adducendos, inq; Exules *Saliſburgenſes*, et in me, illorum quaſi Patrem, ut quos ob Evangelium Chriſti in Corde meo geſtare ſoleo quotidie. Remuneretur vobis largiſſima Benedictione in cœleſtibus ea omnia, quæ ex Amore Jeſu Chriſti, inq; dulciſſimi ejus Nominis Gloriam ſuſcepiſtis hactenus, et poſt hac quoq; conaturi eſtis. Floreat ſub Regimine perilluſtris Domini *Belcheri* veſtri Res publica crefcat tuo Miniſterio Eccleſia, vireat amœniſſima Academia veſtra, ut ex Collegio *Harvardino* poſthac quoq; prodeant Viri omni Chariſmatum ſpendore coruſcantes atq; ad omne Opus bonum tum in Politia, tum in Eccleſia atq; Schola efficiendum inſtructiſſimi. Pergat Deus, Ope ſua Reverendo D. *Sargent* adſiſtere, ut Indorum Apoſtolus factus totam Nationem iſtam Chriſto lucrifaciat. Verè enim magnum eſt, quod de illis ſcribebas, quadraginta eorum jam baptiſatos eſſe, non tantum confitentes peccata ſua, ſed etiam deſerentes. Hoc illi modo non minus ad Salutis â Chriſto partæ Fruitionem, quam Agnitionem

nitionem perducuntur. Faveat Deus huic Inſtituto ſaluberrimo! Forſan etiam aliquando *Eben Ezerana* Eccleſia ſocias Manus in convertendis Indis ad Fidem Salvificam præbere poterit, dummodo illa externis prius Vitæ Subſidiis ſufficienter inſtructa fuerit. Vere enim jam lucent tanquam Stellulæ in Tenebris Indorum, non tantum Doctrinæ Puritate, quam Diſciplinæ et Vitæ Integritate, inde eſt ut bene illis cupiam, illoſq; adeo hac quoq; vice tibi de meliori propter Chriſtum, cujus Nomen digne profitentur commendem. Quæ de Magnalibus Dei inter nos ſcire deſideras, eorum aliquot peculiari Scriptione, hiſce Literis annexa, conſignavi. Pergite Viri optimi, precibus veſtris adjuvare Eccleſiam Chriſti *Bohemicam*, certe non contemnendis Auſibus ex Papatu enitentem. Magnos adhuc ſperamus Regni Chriſti Succeſſus, tum inter hos, eorumq; Fratres *Carinthios*, *Moravos*, *Stirios*, imo et in *Saliſburgenſium* vallibus Superſtites; quemadmodum et majori quam ſuperioribus Seculis niſu atq; Fructu Chriſtus Judæorum Genti cum viva Voce annunciatur per duos Theologiæ ſtudioſos, qui Judæorum Converſioni totos ſeſe dederunt, omnesq; Regiones peregrare ſtudent, tum Scriptis huic operi inſervientibus quæ Typis publicata ſunt, atq; in Judæorum Manus tradunt, cui Operæ clariſſimus *Callenbergius*, Hallenſium Profeſſor egregiæ ſtudet, et jam plurimos Libros Novi Teſtamenti in Judæorum Idioma Germanicum converſos divulgavit; ex quo Tempore non pauci Judæorum excitati ſunt de Adventu Chriſti jam facto magis ſerio quam antea cogitare, et alii revera Chriſtum amplexi ſunt. Eccleſia Patria *Wurtembergica*, nobis vicina variis antea Procellis ſatis jactata, et propediem tantum non extinguenda, mirabili Dei Auxilio faucibus Papæis, quæ illi inhiabant, prærepta, et peſſima quævis Concilia inopinata prorſus Principis Morte ſufflaminata ſunt. Digna profecto Res, quæ ad extremos Mundi Fines in Gloriam Dei perſonet; qui et hanc gregis ſui Partem porro defendat et ſervare velit uſq; ad Conſummationem Seculi! Perge, ſi placet, Nova Regni Chriſti inter vos florentis nobis perſcribere; pergam et ego recenſere

ſere quænam incrementa Res chriſtiana inter nos capiat. Pergemus invicem afflictam Jeſu Chriſti Eccleſiam ejuſdem Tutelæ Regimini et Solatio, Amplificationi et Conſervationi Precibus commendare ardentiſſimis. Servet vos, ſervet nos, tandemq; ſalvet gratioſiſſime in æternum ut Meriti pro nobis præſtiti. In hoc vale Vir Reverendiſſime, valeat, perilluſtris Dominus *Belcher*, valeant quoq; Reverendus Dominus *Sargent*, omneſq; Jeſum incorrupte inter vos amantes. Id quod precor

Reverendiſſimi Nominis Tui

Aug. Vindelicorum d 10. Studioſiſſimus

Apr. 1737. *Samuel Urlſperger.*"

And here it may be as proper as any where in this Narrative to record the Favour done Mr. *Colman* by the ancient and learned Univerſity of *Glaſgow*, in conferring on him the higheſt Academical Honours — the Degree of Doctor in Divinity, and ſending him a *Diploma* ſigned and ſealed according to the Cuſtoms of that illuſtrious Senate, which was delivered to him by his Excellency Governour *Belcher*, Nov. 1. 1731.— It is here inſerted for the Sake of ſome among our ſelves.

"*Senatus Academiæ Glaſgovienſis Chriſtiano Lectori Salutem.*

Viri admodum Reverendi *Benjamini Colman* apud *Novæ Angliæ Boſtonienſes* Verbi Divini Miniſtri tum morum Sanctimonium et Pietatem vere Chriſtianam, tum Ingenium, Eruditionem ac Literarum ſacrarum Peritiam, adeo nobis compertæ dederunt et probatæ graviſſimæ Laudationes, et nobis commendantium teſtimonia fide digniſſima, ut dignum omnino cenſeamus Virum Reverendum quem ſummis afficiamus *Honoribus Academicis.*

Dictum propteria Virum Reverendum *Benjaminum Colman* Doctorali in Sacro Sancta Theologia Dignitate ornandum decrevimus: Eumque *Theologiæ Doctorem* creavimus, declaravimus, et renunciavimus: et his eum Literis *Doctorem Theologiæ* creamus, declaramus, et renunciamus: Eumque cuncta Privilegia et jura Theologiæ Doctoribus

toribus uſquam Gentium conceſſa vel concedi ſolita concedimus nos et tribuimus Lubentiſſime.

In quorum fidem Literas haſce majore Academiæ noſtræ Sigillo munitas Dabamus *Glaſguæ*, 28 Maij. MDCCXXXI."

This *Character* and Dignity (which his eminent Endowments andServices had long merited) he ever ſtudied and endeavoured to act up unto and adorn; and was happily aſſiſted ſo to anſwer its Obligations, as neither to be envied, or deſpiſed by any.

Here follows the humble Record he makes of it; and the Letters it occaſioned him to write.

Boſton, Nov. 10. 1731.

On the firſt Inſtant, His Excellency Governor *Belcher* delivered me a *Diploma* from the Univerſity of *Glaſgow*, aſked by the Honourable and Reverend Society for the propagating Chriſtian Knowledge, at *Edinburgh*; upon the Receipt whereof I wrote the following Letters,

" *Boſton.* Nov-Angl. *Nov.* 2. 1731.

Doctiſſimo et Reverendiſſimo Senatui Academiæ *Glaſguenſis*.

Cum illuſtri Univerſitati veſtræ placuit, Me prorſus indignum unanimi ſuffragio Doctorem in S. S. Theologia conſtituiſſe et renunciaſſe, ſicut ex Diplomate heri accepto conſtat, grata mea Agnitio pro tanto Honore et Favore humilimè ſe præbet.

Fateor me, Divina Providentia et Patientia, Miniſtrum et Paſtorem inauguratum fuiſſe apud *Boſtonienſes*, natali Oppido, per Annos triginta duos; et quatuor noviſſimos Natu maximum: Et inde neceſſariò in me venit Nimium Cura Eccleſiarum hujus florentiſſimæ Provinciæ. Statio heu quanta! Animo tam debili et infirmo.

Attamen præter Officia Curæ Paſtoralis, evocavit me Divina Benignitas ad Miniſteria ſingularia in Commodum et Emolumentum Academiæ noſtræ, chariſſimæ meæ Matris, Collegii *Harvardini*. Nec ingrati fuerunt Senatus Collegii,

Collegii, et Academiæ Curatores, quùm Annis ſex jam elapſis in Cathedram Præſidis me eligerunt. Et nunc, quamobrem neſcio, Academia *Glaſguenſis*, multo magis nobilis et inſignis, ſponte reddit Honores adæquales iis, quos conſcia mente diu recuſavi.

Certè Academia noſtra humilis non ſibi arrogat Poteſtatem conferendi Gradum Doctoralem, vel Theologiæ, vel Medicinæ, vel Juris Civilis. Dignitates igitur hujuſce Generis ſunt apud nos majoris Pretii, quùm ex Longinquo, nec quæſitæ, liberè tranſmittuntur.

Medium, ſeu Via veſtræ Communicationis, mihi et Fratri meo chariſſimo D. D. *Sewallo*, Exiſtimatione noſtra Acceſſio eſt Honoribus tranſmiſſis; ſcil, Nominatio honoratiſſimæ et Reverendiſſimæ Societatis *Scoticanæ*, ad propagandum Cognitionem Chriſti Ejuſq; Evangelii, ſub ſigillo Regali delegatæ; Una et Literæ Commendatitiæ Excellentiſſimi Dom. noſtri Gubernatoris *Belcher*; Cujus Pietas erga Deum et Integritas coram Hominibus, æque ac Præcellentia in omni liberali Doctrina et politiſſima Arte, ſellam Curulem apud nos abunde promereant et adornant.

Debemus igitur exiſtimare nos ipſos magis magiſq; devinctos, alacriter et toto Pectore Operam dare (Deo adjuvante) in Miniſterio Evangelii, et in Miſſione illa ſpeciatim ad Indos Aborigines in his Regionibus diſperſos; quorum Illuminatio in Doctrina Chriſti ſalvifica, et Converſio a Tenebris ad Lucem, et a Poteſtate Satanæ ad Deum, eſt Supplicatio et Cura Venerandæ Societatis, et Depoſitum (Grande quidem) nobis Concreditum.

Per multos Annos jamdudum miniſtravi, Delegatione ſodalitii Honoratiſſimi *Londinenſis*, Indis convertis in his Regionibus; quorum nonnulli regulariter in Eccleſias colliguntur ſub Indis Paſtoribus; Cæteri colunt Deum in Nomine Chriſti Conventibus multò minoribus: Omnes ſub Cura Inſpectione et Doctrina Paſtorum Anglicorum vicinalium: Et etiam uſq; ad Senectutem et Canitiem, Deus ne deſeras me! ut libenter progrediar omni ſtudio perſequi pia Propoſita à *Scotia* jam nobis mandata; longiùs extendere Notitiam

titiam et verum Cultum Unici Dei, et Domini noſtri Salvatoris, Ethnicis Orientalibus finitimis.

Adjuvate nos Precibus veſtris, Reverendi Fratres; Patri Luminum et Miſericordiæ; et libenter ſolvetis nullus dubito: quod Inflatu Spiritus Sancti, Animoſius et Eventu proſpero miniſtrare poſſimus, ad Incrementum Regni Jeſu Chriſti in his nuperrime ſedibus Tenebrarum.

Deus O. M. diu conſervet et benedicat felici veſtræ Univerſitati, et dilectiſſimis Eccleſiis *Scotiæ*; et ſemper adſit Miniſtris ſuis fidelibus, et Miſſionariis in omni Terra, uſq; ad Extremitates Orbis.

Valete Viri Doctiſſimi et Reverendiſſimi. Sum Veſtrum Obſervantiſſimus et Addictiſſimus,

Benjamin Colman."

"To the very Reverend and Honourable the Vice-Chancellor and Principal of the Univerſity of *Glaſgow.*

The Incloſed waits upon your illuſtrious Senate, to acknowledge the the unmerited Honour they have done me, in the Diploma lately received from them. As Providence has ſat me here in the Place of the late Rev. and learned Dr. *Cotton Mather*, the ſenior Paſtor of this City; ſo you have been pleaſed to grace me with like Favours, which you firſt honoured him with. It will be mine and my Brother *Sewall*'s Ambition, to tread in the Steps of ſo worthy a Predeceſſor, and by our Services to the Intereſt of Religion and Learning, to render our ſelves worthy of the Regards you have ſhown us.

Nor will it be a ſmall Service, I judge, to the Churches of this flouriſhing City and Province, if your renowned Univerſity pleaſe from Age to Age to ſelect and dignify an eminent Paſtor or two with your higheſt academical Honours; That in Character and Style they may appear equal to the aſſuming Gentlemen of the Epiſcopal Profeſſion who are growing on us, while in Labours and Humility as well as Learning I truſt they will not be content to be meerly Equal.

As

As our very trading Town is like through all Times to keep a conſtant Correſpondence with *Glaſgow* in the Way of Commerce, ſo if it be agreeable to any of your learned Body to honour us with the like, *in Re Literaria et Sacro-Sancta*, we ſhall eſteem it a great Favour.

If I fail, Sir, in the Direction or Style proper to the Principal of your illuſtrious Academy, I ſhall be obliged by your candid Correction.

Pleaſe to let the Hon. and Rev. Society at *Edinburgh* know our Senſe of the ſuper-added Obligation they have laid us under, by aſking theſe Honours for us, to be their diligent and faithful Servants, in promoting the Miſſions committed to us, for the propagating chriſtian Knowledge in our Borders: Although we ſhould not at all have needed any ſuch Incitement to ſo good a Service. The Love of Chriſt and Souls (I hope) conſtraineth us hereto.

I have heretofore by the Hand of my Rev. correſpending Friend and Brother, Mr. *Woodrow* of *Eaſtwood*, aſked a Place for ſome of my poor Writings in your Library; Wherein I own I have preſumed to do my ſelf too much Honour; But ſince it has pleaſed the Univerſity to inrol me now among her Sons, I ſhall not repent of it, but only aſk the Prayers and Bleſſing of your Rev. Body, and your Leave always to ſubſcribe my ſelf among,

Sir, your moſt obliged, grateful

Boſton, Nov. 5. 1731. and obedient Servants,

Benjamin Colman.

I take Leave to cover a Copy of ſome of my laſt Writings to each of the learned Gentlemen, who have honoured me with their Names to the *Diploma*."

" To the Honourable and Reverend Society for the Propagating chriſtian Knowledge, at *Edinburgh*.

Honourable and Reverend,

Your Letter dated *April* 29, which accompanied your Commiſſion to his Excellency our Governor, conſtituting a Number of worthy Gentlemen here your Commiſſioners and correſponding Members, to aſſiſt in your truly

pious and noble Deſign (by the Will of God) to propagate Religion among the Salvages bordering on the Provinces of *New-England*, lays me under a particular Obligation to make this ſeparate Anſwer and grateful Acknowledgment of the Honour which the illuſtrious Society have been pleaſed to do me in their naming me to the moſt Reverend and Learned Senate of the Academy at *Glaſgow*, who have ſent me their Diploma, creating me Doctor of Divinity.†

How unworthy ſoever I muſt hold my ſelf of this Style and Character, yet am I the more obliged to purſue with all my Power the truly pious and chriſtian Intention of the honourable Society; to which they ſhould have found me equally inclined and ready without the Motive of ſo diſtinguiſhing a Reſpect.

The Recommendation of ſo excellent a Perſon as our preſent Governour *Belcher*, who merits the Chair over us by his Humanity, Politeneſs and Literature, but much more by his Virtue, Integrity and Piety, adds not a little to the Honour done us.

I have been many Years paſt Miniſtring to the Natives here, by Commiſſion from the honourable Indian Corporation at *London*; And ſtill ſhall gladly go on in old Age to miniſter by the Will of God under this new Commiſſion to us from *Scotland*; Whoſe Church-Order, Worſhip and Diſcipline is glorious in our Eyes; for the more extenſive Propagation of Religion in our *Eaſtern* or *Weſtern* Borders, among the *Aborigines*, Strangers or Enemies to our Faith and Worſhip.

Our choſen Secretary and Treaſurer, *Anthony Stoddard*, Eſq; will inform the Hon. and Rev. Society of our firſt Meeting, the Reading of your Commiſſion to us, and that ſome of us are appointed to look out for ſutable Perſons to ſerve in the three choſen Stations for the pro-

† Some Letters are found in the Doctor's Study which ſhow that *before* this Motion was made he was upon the Liſt for the next Preferment—— Dr. *Calamy* and others in *London* thought him actually doctorated and Congratulate him upon it.

poſed

poſed Miſſion, to whom I refer. Help us, moſt Rev. Brethren, with your Prayers, while you excite us by your Favours. And may the ſpecial Preſence of God ever attend your Counſels, and his Bleſſing all your Endeavours; as well as all his Miniſters and Miſſionaries at Home and Abroad.

I am,
Reverend and Honourable,
your obliged obedient
Boſton, Nov. 6. 1731. humble Servant,
Benjamin Colman."

For a Cloſe of this Chapter I ſhall hint at, and remark upon Dr. *Colman*'s Character for Publick-Spiritedneſs, Fidelity, Liberality and Charity.

By the foregoing Pages it appears that the *Doctor* had a large and generous Soul, and made his Life as ſignificant to the World, and to his own Nation and Country in particular as he poſſibly could. He might perhaps with as much Juſtice as any one have taken theſe Words of the Apoſtle for his *Motto*, Rom. xiv. 7. *None of us liveth to himſelf.*

In every Stage of Life there are ſome notable Diſcoveries of his acting agreeable to it— He could ſay with the *Stoicks*, *A generous Action is a Reward to it ſelf.* Thro' all his coſtly and painful (to him pleaſant and delightful) Correſpondence with Mr. *Holden* and Meſſirs. *Hollis*'s &c. &c. &c. he never aſked any Thing for himſelf. And when he was offered and preſſed to accept of a Set of valuable Books by Mr. *Thomas Hollis*, he refuſed taking them on any other Condition than their going to the College at his Death, where he ordered them by his Will. Therefore in the Dedication of his Twenty Sacramental Sermons he could ſay, " I had no private Intereſt in View. Nor have I ever had any private or oblique Reſpect to my *ſelf* in the long Courſe of *Letters* that have paſſed between us for more than ſeven Years paſt.— I appeal to you, Sir, if I have not acted toward you

and

and my *Country* a ſincere, open and diſintereſted Part."

" He was ſingularly *Faithful* in the numerous Truſts repoſed in him. Although there was a large Liberty ſometimes given him to diſpoſe of many Hundred Pounds in Books and Monies (as he ſaw Cauſe) yet he endeavoured with the exacteſt Care and moſt diligent Study to find out the Mind of the Donor from his general Directions: And ever kept and ſent a particular Account of every Farthing diſtributed (to what Uſe, &c.) to his Employers: He was anxiouſly fearful, leaſt any Monies in his keeping ſhould at his Death be thought his *own*, and therefore not only told his Friends from Time to Time what he had, but alſo wrote upon it, and gave ſpecial Orders about it in his Will.

I ſhall add no more here— As the *Doctor* deviſed liberal Things, and warmly and prudently provoked others to Love and good Works; ſo according to his Ability and ſometimes beyond it he freely gave of his own proper Goods.† When Subſcriptions for pious and charitable Uſes were ſet on Foot among us, his Name is generally ſeen among the firſt Subſcribers. The Poor repaired to him as their Father with a filial Confidence in their Wants. He was alſo ſingularly liberal and generous in rewarding ſuch as he employed in any Affairs whatſoever.

† Early Inſtances of his Charity and Generoſity in ſome of the firſt Chapters of this Narrative.

CHAP.

CHAP. VIII.

His Manner of Studying----Writing Sermons and Letters---His Diligence, Application and Diſpatch--- Character of ſome of his Writings---His Manner of Preaching, Praying---- Thoughts on Pſalmody---Reading the Scriptures,--- Uſing the Lord's Prayer--- Catechiſing --- Viſiting--- Letters of Conſolation, *&c.*--

AFTER having obſerved and given ſo many Inſtances of the *Doctor*'s catholick Charity, diſintereſted Generoſity, and inviolable Fidelity in the many important Truſts repoſed in him (in the preceeding Chapters) I come now to delineate ſome other Parts of his Character, which alſo diſtinguiſhed him; and for which he was juſtly admired, as an extraordinary Perſon among us.

Reading, and cloſe Application of Mind to Study was early, and ever his Delight--He read much, and digeſted well the various Authors he peruſed; and often collected from them what was curious and uſeful, as appears by many Sheets left, and numerous Quotations in his Sermons.*

In his *younger* Times he was a Night-Student, by which his Health was greatly impaired, and he experienced the Truth of that Saying in *Eraſmus*, '*Nocturnæ Lu-*

* He had a good Library, not large, but wiſely collected of the beſt Authors ancient and modern.— He retained conſiderable of his School-Learning to the laſt— I find him to have read over *Horace* in his Old Age, by his Collections of ſome of the moſt beautiful Lines and Sentiments from it.

cubrationes

cubrationes longe periculoſiſſimæ habentur. In his latter Years he plied his Studies chiefly in the Forenoon, and ordinarily ſpent the whole of it in them. And he has been heard to ſay on the Verge of *Seventy*, " That he found himſelf beſt in Health and Spirit, at his Table with a Book or Pen in his Hand.— All muſt be huſhed and ſtill when he was there employed either in Reading, writing Letters or compoſing Sermons— He wrote many Hundred Epiſtles in a Year—(*Nulla Dies ſine Epiſtolis*) to all Ranks of Perſons; on all Occaſions and Buſineſſes, and with greateſt Eaſe imaginable, to the vaſt Pleaſure and Profit of his Friends, the Benefit of his Country and the Churches in it; and the Good of Mankind.— His Letters to his Correſpondents abroad being ſeen and admired, created him new Friends and were a happy Means of raiſing up new Benefactors to theſe Provinces (as appears from what has been already written)— I need not therefore here obſerve to my Readers, how good a Maſter he was of the Epiſtolary Stile— The Letters already inſerted and others to be publiſhed in our Narrative ſhall ſpeak for themſelves.†

When he was about making a Sermon, after he had firſt looked up to Heaven for Aſſiſtance, he choſe a Text, and conſulted the beſt Expoſitors upon it (particularly the Rev. Mr. *Matthew Henry*, for whoſe Writings he ſeems to have had the greateſt Value next to the ſacred Scriptures) and then drew the Scheme of it on looſe Papers, and noted down not only general Heads and Subdiviſions, but alſo ſome of the moſt leading Thoughts and brighteſt Quotations from Authors (around him) with many Paſſages of Scripture for Proof and Illuſtration.— Thus prepared he proceeded to write his Sermon on a Sheet of Paper neatly folded and ſtitched, which he ſometimes finiſhed with a Celerity and Exactneſs incredible. I have

† And yet as I obſerved in my Introduction, all or the moſt of them are printed off from the firſt rough Draught.

known

known him begin and compleat a Diſcourſe that would laſt an Hour at one Sitting in a Forenoon.* Few Interlines or Emendations were afterward inſerted or needed.†

Many of the Sermons he wrote and delivered at *Bath* in *England* forty-eight Years ago, are yet to be ſeen in his Study (all fair and clean) ſome of them in a Volume in the Bulk and Form of a Preaching Bible, and others in diſtinct Sheets. How pleaſant a Sight if it were only for the *Orthography* of them! ‖ Beſides vaſt Numbers ſince made and delivered to his People here; many of which he took Pains to prepare for the Preſs.

Some of theDiſcourſes he has favoured the World with were printed from the firſt rough draught ‡ and not a few have been honoured with divers Impreſſions.**

And here although (as we hinted in the Introduction) I am every way unfit to give the *Doctor* and his *Writings* their juſt Praiſes yet I will venture to ſay a few Things more of him and them.

As a *Preacher* he was emulous to excel, and ſecond to none among the bright Sons of *New-England* either living or deceaſed. He always brought Light and Heat into the Pulpit with him, to improve the Minds and affect the Hearts of his Hearers, and appeared to be in his proper Element there. His exact and exquiſite Judgment as well as his lively Fancy and Imagination were employed in every Diſcourſe.——The choiceſt

---

* One of his Twenty Sacramental Sermons in Print.

† And yet he ſaw Cauſe to deſtroy many of his Sermons. On one and another of them he has wrote—The firſt three or five Sermons on this Text, are burnt.

‖ Theſe elaborate Sermons are wrote in a fine Character fairer than Print; but ſo ſmall that only young Eyes can read them — The Doctor would ſometimes ſhow them to Candidates for the Miniſtry, and warn them to write their Notes in a larger Hand.

‡ His excellent Sermon preached at a Faſt before the Choice of Mr. *William Cooper* is one of them.

** Scil. His Diſcourſes on the Parable of the Ten Virgins— On the Incomprehenſibleneſs of God—With many ſingle Sermons.

Matter

Matter preſented in elegant Language and flowing Eloquence.

His Wiſdom and Ingenuity was ſeen in the Choice and Variety of the Subjects handled by him: He gave every Truth and Duty in the wide Circle of Divinity its proper Place and Inculcation. He was particularly noted and commended for a nice and careful Obſervation of the Face of divine Providence, towards the World in general, and towards our Nation and Land, and for improving every Merciful, Afflictive and judicial Diſpenſation, for the Benefit of his Hearers in his publick Diſcourſes as well as private Converſation——The ſpecial Caſes and Circumſtances of his own Flock and Friends were in a very ſingular Manner regarded as appears by many Sermons in print and Manuſcripts left by him.‖

But above all JESUS CHRIST and the Covenant of Salvation through him was his grand and favourite Subject, and moſt uſual Topick, as appears from his Notes and his repeated Declarations to the World.

"He preached *Jeſus Chriſt* in his Perſon, Natures, Offices, Benefits; *Chriſt* in his eternal Godhead, in the Covenant of Redemption and Grace; in the Promiſes, Prophecies and Types of him; In his Birth, Life, Doctrines, Laws, Miracles, Sufferings and Death; In his Reſurrection, Aſcention to, and Seſſion at the Right Hand of God, his Interceſſion and ſecond coming to judge the World; In ſhort *the Covenant of Salvation through him*: And every Doctrine and Law of natural Religion with a direct Reference unto *him* as revealed and enjoined by him, as performed only by his Grace, and acceptable only for his Sake, *who is the End of the Law for Righteouſneſs*, and as inforced upon us by his Promiſes and Threatnings; that *he* in all may be glorified, and the Grace of God through him.——So it is noted in the

‖ About Twenty-four Funeral Sermons were publiſhed by him. He never preached Politicks but when he ſaw his Country in Danger and Diſtreſs——as is ſaid of his Friend Bp. *Kennet*.

Life

Life of Mr. *Philip Henry*, " that whenever he preached " of moral Duties, he would always bring Chriſt into his " Sermon, his *Life* as the Pattern of the Duty, his *Love* " as the grand Motive to it, his *Merits* as the great *A-* " *tonement* for our Defects in it." This primitive and apoſtolic Preaching was the Manner of Dr. *Colman*'s preaching the Goſpel of the Grace of God.

Accordingly he has declared once and again,† " This " has been the Favourite Subject in the Courſe of my " Studies for the Pulpit, I have ever determined to know " Jeſus Chriſt and him crucified." " My Speech and " Preaching among you has been an Exhibition of the " Glories of redeeming Grace and Mercy, from the Be- " ginning of the Bible to the End thereof.* And I doubt not but he was often favoured with moſt raviſhing Views of his Saviour's Glory, while he was compoſing and preaching on theſe Heads.

The Doctor had a moſt beautiful Way of introducing large Paragraphs of Scripture to enrich his Diſcourſes; and was ſingularly famous for the frequent appoſite Uſe he made of the hiſtorical Parts of the Bible whereby he ſurpriſingly embelliſhed them, and threw new Light on almoſt every Subject he handled.§ He often made Uſe of Scripture, not for Proof and Illuſtration only, but for the Sake of the inſpired Language. ‖

And as the *Matter* of his Sermons were weighty, and the Language and Stile grand and polite; ſo the Manner

† See his Sermon, entitled,— *The Grace given us in the preached Goſpel.*—

* See the Dedication to his Twenty Sacramental Sermons— Alſo his Sermon at the Ordination of Mr. *Samuel Cooper*, &c. &c.

§ *He ſought to find acceptable Words*, or Words of *Delight*, as the Margin reads it, *Eccl.* 12. 10.

‖ See the Preface to his Parable of the Ten Virgins printed in *London*, 1707. " There is one *Liberty* ſo natural to me, that I never " ſteer clear of it, which is the *alluding to Paſſages* and Expreſſions of " Scripture, the which an unwary Reader may miſtake me to intend " for Proof or direct Explication, and ſo think them impertinent, as " then indeed they would be.

of his Delivery, added Beauty and Force to them, which was grave yet lively, with a Voice ſweet and harmonious, and an Action ſingularly delightful and inimitable. His Countenance taught, and his Face ſhone as with a divine Ray on it like *Moſes* reflecting on the Aſſembly, and conſtraining Attention, Reverence and Affection. The *eloquent Orator*, is a juſt Stroke in his Character. He evidently and eminently anſwered that Part of the Deſcription of the Prophet *Ezekiel*, *And lo, thou art unto them as a very lovely Song, of one that hath a pleaſant Voice, and can play well on an Inſtrument.* (*a*) And I doubt not but many while hanging on his Lips have thought of that amiable Deſcription of Chriſt's prophetick Office given us in the *Canticles*, "*His Mouth is moſt ſweet.*" (*b*) But although in general his Voice might be ſaid to be ſoft and ſtill, and that *his Speech and Doctrine dropt as the Dew, and diſtilled as the ſmall Rain upon the tender Herb*, (*c*) yet when occaſions for it occurred he could notably imitate a *Boanerges*, and play the Artillery of Heaven againſt the hardy Sons of Vice, and uncover the dreadful Pit.—With what Light, and Flame, and Power have we ſometimes known him diſpenſe the Word, and by the Terrors of the Lord perſwade Men in the Applications of his Diſcourſe? (*d*) Yet he was ever careful to obſerve a juſt *Decorum* and Behaviour, and ſpake as became the Oracles of God. *

I

(*a*) *Ezek.* xxxiii. 32. (*b*) *Cant.* i. 16. (*c*) 1 *Kings* xix. 12. *Deu.* xxxii. 2. (*d*) Vid. Sermon to Pirates from *Heb.* x. 31. and from *Job* x. 22. the Parable &c. &c.

* *Chryſoſtom* excellently obſerveth, That the Prophets of *God* and *Satan*, were differenced by this notoriouſly, that they which gave *Oracles* by the Motion of the *Devil*, did it with much Impatience and Confuſion, with a kind of *Fury* and *Madneſs*; but they which gave Oracles from God by *divine Inſpiration* gave them with all *Mildneſs* and *Temper*: If it be the Cauſe of God which we handle, then let us handle it like the Prophets of God, with Quietneſs and Moderation, and not with the Violence of Paſſion, as if we were poſſeſſed rather than inſpired. HALE's *Golden Remains*. Pag 64.

So

I ſhall now add the Character of ſome of the *Doctor*'s Publications which the World has been bleſſed withal [a compleat Catalogue of which will be annexed to this Narrative] from ſome very *good Judges* ——*Theſe* have been all along juſtly admired and valued by Perſons of Taſte for the Vein of fine Senſe, Language and that Seriouſneſs of Spirit that runs through them. They are moſtly occaſional, and printed at the Deſire of the Hearers.

On ſome of his early Works a Reverend and learned Perſon in *England* writes to him, ———

" Sir, I am ſorry ſo many of your Works are caſt away upon *France*. I wiſh however they were tranſlated into their Language, and diſperſed among the People. Such a Vein of Senſe and Piety, ſuch a ſmooth and yet ſtrong Torrent of divine Eloquence muſt certainly (by God's Aſſiſtance) carry all before it, and find a Way into the moſt

---

So it is ſaid of the Soothſayers of old that they delivered their Speeches,

Non Vultus, non color unus, non comptæ manſere Comæ,
Sed Pectus Anhelum, et rabie Corda tument &c.

I find his worthy Colleague in a Sermon preached the Sabbath after his Funeral, taking a proper Notice of his agreable Manner of Preaching in theſe Words, "How ſolid and elegant, how judicious and perſwaſive, how ſcriptural and pungent were his Sermons? and yet how *diſtant his Manner from the boiſterous and violent*—He never delivered a Sermon but we ſaw how perfectly he underſtood the *Decorum* of the Pulpit ; and the Gravity and Sweetneſs at once expreſſed in his Countenance, the Muſick of his Voice, the Propriety of his Accent, and the Decency of his Geſture ſhowed him one of the moſt graceful Speakers of the Age."

He was indeed our New-England *Chryſoſtom* on many Accounts.

The following Lines of Dr. *Watts* in his Elegy on the Rev. Mr. *Thomas Gouge* are alſo borrowed to make up for the Defects in our Deſcription.

——— While from his Tongue
A Stream of Harmony ran ſoft along,
And every Ear drank in the flowing Good :
Softly it ran its Silver Way,
'Till warm Devotion rais'd the Current ſtrong,
Then fervid Zeal on the ſweet Deluge rode,
Life, Love and Glory, Grace and Joy,
Divinely roll'd promiſcuous on the Torrent Flood
And bore our raptur'd Senſe, and Thoughts and Souls to God.

hardned

hardned Souls.——I am not afraid to ſay, that I think the Sermons of *America* may be a Pattern for the politeſt, the moſt nervous, and affectionate Preachers of *Europe*." †

The Reverend and venerable *Solomon Stoddard* of our *Northampton*, upon reading the Diſcourſes on the Parable writes thus to the Author, " If ſuch Books will not work on the Conſciences of Men I know not what will, the Hopes of your living to do Service when I am Dead is a Comfort to me. 1709." Dr. *Watts* and other eminent Miniſters in *England* upon receiving and reading his Treatiſes and Sermons in their Letters often obſerve with Pleaſure " the Variety of uſeful and beautiful Thoughts, juſt Sentiments and fine Addreſs in them. ——

I find by a Letter from an eminent Perſon " that a *Lady* of Quality of the greateſt Wit in the Nation (but of the High Church) upon reading his Sermon on the Death of *Governor Dudley* was ſo pleaſed with it as to ſay " She ſhould be for ever hereafter in Love with the ſhort Cloak."

But it would be endleſs (as it is needleſs) to record the Encomiums and Panegyricks of worthy Perſons at Home and Abroad on this Head; I ſhall only offer the Reader two more which are printed,——*ſcil.*

The great and learned Mr. *Pemberton* in his Preface to the Doctor's Sermons on the *Incomprehenſibleneſs* of God, publiſhed in the Year 1715 ſays, " in theſe Diſcourſes we have the ſublime Subject of God's Incomprehenſibleneſs treated with a becoming Modeſty and Reverence, with an agreable Life, Judgment and Perſpicuity. The Character of the Reverend Author and his Performance are too bright to receive any Luſtre from my Recommendation.

However, I muſt be allowed to rejoice in, and to bleſs the great Head of the Church for, thoſe uncommon Gifts his Servant is endowed with; which appear obſervably

† The *Doctor* had then only printed about ſeven Sermons beſides his large Volume on the *Parable of the Ten Virgins*.

in

in theſe Diſcourſes.—And ſure I am it is not Partiality to a Friend, but Juſtice to the Merit of the Performance, which compels me to believe, that every impartial, judicious Reader will eſteem theſe Meditations, every Way fitted to entertain, and improve the Underſtanding of the moſt Intelligent; and to quicken the Devotion of the moſt devout Chriſtian."

The other is from divers eminent Miniſters of *London*, in their Preface to his Twenty Sacramental Sermons.

" Theſe Diſcourſes are excellently ſuted to the Taſte " of ſerious Chriſtians, and to the ſpecial Purpoſes they " were deſigned to ſerve. The Reader will find ſome " of the moſt ſpiritual and evangelical Subjects, treated " with a Vein of good Senſe, and true Piety; ſacred " Truth agreeably repreſented, animated with a truly " Chriſtian Spirit, and every where, made ſubſervient to " practical Godlineſs, the great Deſign of the Goſpel-" Revelation.

" The worthy Author needs not any Commendation " from others, to whom a long Courſe of eminent Ser-" vices to Church and State, in his own Country, and " the higheſt Honours and Reſpects paid him there, are " the trueſt Praiſe. We think our Reverend Brother " has been ſo remarkably circumſtanced as to be in dif-" ferent Parts of his Life, the *youngeſt* and *eldeſt* Paſtor " in the Town of *Boſton*; and by his own Labours and " his Intereſt in others, has perhaps been an Inſtrument " in the Hand of *God* of as great Service to Religion and " Learning, to the Church, and the College, as any Man " of his Time. His Wiſdom and Moderation, his Zeal " and Integrity, in his whole Conduct, ſo amiable and " illuſtrious in a degenerate Age, muſt needs render him " *dear* to all the ſincere Friends of both.

— " We recommend this Volume of his Sermons, as " well as his excellent Diſcourſe on *the Parable of the Vir-*" *gins*, long ſince printed at *London*, to the ſerious Peru-" ſal of the Chriſtian Reader, and to the divine Bleſſing.

Signed, *Edm. Calamy*, *Jer. Hunt*, *I. Watts*, *W. Harris*, *Dan. Neal*, *John Evans*.

To

To proceed on this Head of the *Doctor*'s Pulpit-Performances.—When he was the People's Mouth to God in Prayer, his Adorations, Confeſſions, Supplications, Thankſgivings and Interceſſions were profoundly reverend, ſolemn, copious and pathetick——On new and grand Occaſions when he had Time, and took Pains to meditate and prepare himſelf, his Ideas and Expreſſions were ſublime—He ſoared on high and led thoſe that joined (with Hearts melted and filled with Devotion) even to the *Seat* and *Throne of God*, as far as Example, and the Power of Words could do it.——Sometimes we have known him on the moſt ſudden Calls, occaſioned by extraordinary Providences, ſo animated and elevated with the Spirit of Devotion, as to exceed himſelf and his moſt ſtudied Addreſſes. And although in his ordinary Courſe he confined himſelf to a form of Words as little as moſt of his Brethren, yet he ever had an high Value for *Helps* ‖ to Devotion, which he ever ſtrongly recommended to younger Miniſters, as well as private Chriſtians; and his Spirit was moved with a juſt Diſdain and Indignation upon hearing them ſo much preached againſt and vilified by ſome warm Itinerants in the late Times.

As he looked on the whole *Canon* of Scripture, and particularly the *Pſalms* the beſt *Common Prayer* Book for the Church of God, ſo for the moſt part he kept to inſpired Language in his Devotions.——In ſhort, he *prayed with the Spirit and with the Underſtanding alſo*, and with the greateſt Fervour and Earneſtneſs of his own Spirit—what Life what Ardour did he diſcover? how laviſh of his Strength and animal Spirits? more eſpecially in his Prayers at the Adminiſtration of the Sacraments of the New Teſtament, he did ſpend and was ſpent even to Faintneſs. *

‖ Particularly Mr. *Matthew Henry*'s *Method for Prayer* and Dr. *Iſaac Watts*'s *Guide to Prayer*.—

* To uſe ſome of the *Words* of his dear Colleague in the forecited Manuſcript Sermon, "How often have we heard him when "it ſeeemed to us as if his Active Spirit would have pierced through "his

As ſinging of Pſalms is a Part of the publick Worſhip which the *Doctor* highly delighted in, and was greatly concerned to have performed to Edification, it may not ſeem improper to give our Readers the Reſult of his Thot's about the Introduction of ſome other Verſion of the Pſalms and ſelect Portions of Scripture in the Room of that which has been ſo long in Uſe among us; and which he laid before his People ſometime in the Year 1738. He apprehended this heavenly Exerciſe might be carried on with more Underſtanding and Spirit, and with better Melody of Voice and Heart by making an Alteration and Change of our Verſion (though he was far from deſpiſing it and ſpeaking reproachfully of it as ſome have)— provided it could be done with Peace, and a general Agreement.———

He wrote thus,

1. My Opinion is, That in the *Book of Pſalms*, and in ſeveral *other Parts of holy Scripture*, there is full Proviſion made for the Collection of a *Body of Pſalmody*, for the Uſe of the *Churches through all Ages* in the publick and private Worſhip of God.

2. That more eſpecially and eminently the *Book of Pſalms*, though not *ſingly* and alone, nor yet *equally* in every Part of it, is prepared and given by the *Holy Ghoſt*, as this Fund of Devotion for the Uſe of the Church.

3. That therefore a *Collection* ought to be made with the beſt Care and Judgment, of ſuch Parts of the Book of *Pſalms*, with other *Portions* of the Old and New-Teſtament, for the Uſe of particular Churches and Congregations.

4. That in the Verſions made in one *Language* and another through the Chriſtian World there ought not to

---

" his trembling Body, which was ſcarce able to ſuſtain the Vehem-
" ence with which he ſpake and the warm Engagement of his de-
" vout Soul. —— We were ſometimes ready to think, that with
" the Goſpel of Chriſt, he would have imparted to us his own Soul,
" and actually have *expired* himſelf, while he was preaching to us the
" Word of *Life*."

be

be affected a keeping to the *Letter* of the *original Languages*; but the true *Senſe, Scope, Spirit and Life* of the *Portions* choſen, ought to be given in the proper *poetick Stile* and *Diction* of the *Language and Age* wherein the Verſion is made: the *Gravity* and *Majeſty* of the ſacred *Subject* and *Exerciſe* being duly *attended* to and *preſerved*.

5. That the *beſt Collections* of this Nature, that our *Age and Nation* have ſeen, or I think are like to ſee, may be eaſily made from Dr. *Watts* his Imitation of the *Pſalms of David*, in the Language of the New-Teſtament, and from his Book of Hymns. His Poetry is grave and ſolemn, full of Light and Heat, and the *Evangelical* Turn he gives in many Places is wonderfully adapted, in my Opinion, for the Service of Souls. I cannot but think it to be the Intention of the Spirit in leaving us theſe inſpired Pſalms, that we ſhould make ſome ſuch Uſe of them, and accordingly it is the Practice of the Chriſtian Church univerſal (a very few Inſtances excepted) to ſelect a Portion here or there from Time to Time.

6. That therefore it be *recommended* to the Church and *Congregation* that ſuch a Collection be made and laid before *them* when prepared for their Approbation and Acceptance, and thereupon to be *printed*, and the Congregation being therewith ſupplied, thenceforth uſed in the publick Worſhip of God among us.

7. That particular Care be taken not to make the *Collection* too large, or the Book too *bulky* and dear for the poorer Families or Perſons, and that out of the publick Stock a competent Number of Books be provided for the Supply of ſuch as are not able to furniſh themſelves.

8. That with reſpect unto *ſuch Pſalms* as Dr. *Watts* has adapted only to a *Tune* which our Congregation *cannot ſing*, either we reſolve upon *learning* and bringing into Uſe among us ſaid Tune, or that a new *Metre* of ſuch *Pſalms*, or part of them, be attempted as near as we can turn them to his Stile and Manner.

9. That where he has omitted whole Pſalms, like Proviſions

viſion be made, for I judge it beſt for us to have the whole Book of Pſalms in its Order as we now have it.——

Incloſed in the above Propoſal (which was not complied with) the *Doctor* has ſet down on a Paper a Number of ſelect Hymns from Dr. *Watts*, which if added to our Pſalm Book might poſſibly anſwer his pious Deſign and be much for Edification, *viz.*

Hymn 1—3 laſt Verſes
2—Ver. 1, 4, 5, 7
7— 5 firſt Verſes
10— the whole of it
12—
14—
16—
17—
18—
19—Ver. 1, 2, 3, 4
28—
45—Ver. 1, 2, 7, 8
52—
56—1, 2, 3, 4
57—
58—4, 5, 6
59—
61—
62—
63—
64—
66—V. 6, 7, 8
67—
68—
69—
70—
71—
72—
73—
74—
75—
76—
77—
78—
101—
106—
113—
116—
121—

Book 3d Lord-Supper.

Hymn 1— 3 and 7
2— 3, 6
6— 1, 4
11— 1, 2, 3, 7
14— 1, 2, 3, 5
17— 1, 2, 3, 8
19—
23— 2, 3, 4
24—
25—
26— Common Metre
42— Long Metre

It is recorded in the 42 Page of our Narrative that the *Gentlemen* who invited Dr. *Colman*'s Return to *New-England* propoſed to him in their Letters " That the

Holy Scriptures might be read every † Sabbath in the publick Worſhip of God among them, which was not practiſed in other Churches (in the Town) at that Day.—He readily concurred with their Propoſal, and practiſed accordingly to his Death.———For he ever looked upon this Publick Reading as but a due Reverence and Honour done to them, and a ſuitable Acknowledgment made to the glorious Author *Jehovah*, who in infinite Mercy has given his Word to us, and by which he will judge the World at the great Day.——His Cuſtom was to begin the Religious Exercciſes of God's Houſe with a ſhort Prayer for a Bleſſing on that Portion of the Word that was then to be read to the Congregation———And herein he humbly apprehended he followed the Foot-ſteps of the Flock.———He found both the Jewiſh and Chriſtian Churches in their beſt and pureſt Times paying ſuch a Regard to it,——The Reverend Aſſembly of Divines at *Weſtminſter* adviſing to it——— Our *New-England* Confeſſion of Faith (in *Chapter* 22d *Sect.* 5. which treats of religious Worſhip and the Sabbath Day) according with them—the Words are *ſcil* : " The Reading of the Scripture, Preaching and Hearing the Word of God, ſinging of Pſalms, and alſo the Adminiſtration of Baptiſm, and the Lords-Supper are all Parts of the religious Worſhip of God, to be performed in Obedience unto God with Underſtanding, Faith, Reverence, and godly Fear. But what weighed infinitely more with him than all ſuch

† i. e. in Courſe and without Expoſition, as being plain and clear (a Lamp and Light) to the meaneſt in all Matters of Salvation *Deteſtabilis eſt in Deum contumelia, quod Papiſtæ ſcripturam obſcuram eſſe et ambiguum inſimulant Quorſum enim loquutus eſt Deus, niſi liquida invictaque in ejus Verbis ſe proferret Veritas.* CALVIN. Yet People in ſome Places ſtill object againſt it as introducing ſomething new in the Worſhip of God. I knew a Miniſter who propoſed this Matter to the Conſideration of his Church ſome Years ago, and had ſo many Objections brought by them thereupon that he was obliged to ſpend two long Sermons in Order to obviate them, and after all could not prevail.—

Authorities

Authorities was "That he plainly diſcerned ſufficient Grounds for the Practice in the ſacred Oracles.*——

And he had ſoon the Pleaſure of hearing the Teſtimonies and Thanks of many for the Benefit and Advantage they received by it.—And of ſome too who came at firſt with ſtrange Prejudices againſt it. He lived to ſee this laudable Cuſtom prevail in and ſpread through many Churches of the Land; and ſo the Reproaches we had long lain under for this Omiſſion in ſome Meaſure taken away.†

Yet I would by no means be thought to repreſent the *Doctor* as cenſuring his Brethren that did not ſee with his Eyes, but were for having ſome Expoſition accompanying the Word publickly read; for he has been often heard to ſay "That if the Scripture were but read in our Aſſemblies, either with or without an Expoſition the Inſtitution and Ordinance of God was in a good Meaſure anſwered—And therefore although he vaſtly preferred the Method above mentioned; yet he readily complied with the Cuſtoms of Neighbour-Churches, when he occaſionally miniſtred unto them.— One Inſtance of his Condeſcenſion, and becoming all Things to all Men for their ſpiritual Edification may be here told.— Upon the Old Meeting-Houſe (ſo called) in *Boſton*, being conſumed by Fire in the Year 1711, about one half of the Congregation that uſed to meet in it attended his Miniſtry for many Months; in which Time after he had read his

* He doubtleſs conſidered ſuch Scripture-Paſſages as the following, and I wiſh the Reader would turn to them, ſee Deut. xxxi. 11. Deut. xxx. 11—14. Joſh. viii. 35. 2 Chron. xxxiv. 29. Neh. viii. 2, 3. Pſal. cxix. 105. Prov. vi. 23. Luke iv. 16. Acts xiii. 14. 2 Cor. iv. 3. Col. iv. 16. 1 Theſſ. v. 7. 1 Tim. iv. 13. 2 Tim. iii. 15. 2 Pet. i. 19. Rev. i. 3.

† So long ago as in 1726 Dr. *Cotton Mather* in his *Ratio Diſciplinæ*, &c. P. 67, informs, "That this Practice obtains in many Churches among us, and that no Offence is taken at it."— Would to God it might univerſally obtain throughout the Chriſtian Church!

Chapter

Chapter as uſual, he made ſhort expoſitory Notes upon it to gratify his new Hearers.†

Another Thing which the Doctor and his People approved of was the Uſe of the Lord's-Prayer, i. e. all the Words of it together as it ſtands in the New-Teſtament, in the Cloſe of his firſt ſhort Prayer before reading the Scriptures—a Cuſtom which many took Offence at in the Beginning, although the Lawfulneſs of it was denied by none.

As the *Doctor* was intirely of Mr. *Philip Henry*'s Mind about it, I can't repreſent his Sentiments, better than in thoſe Words in the 110th Page of the Life of that excellent Man of God—Which were ſometimes quoted by him, *viz.* "He looked upon the Lord's-Prayer, to be "not only a *Directory* or *Pattern* for Prayer, but (accord-"ing to the Advice of the *Aſſembly* of Divines) proper "to be uſed as a *Form*, and accordingly he often uſed it "both in Publick and in his Family. And as he thought "it was an Error on the one Hand, to lay ſo much Streſs "upon it as ſome do, who think no ſolemn Prayer ac-"cepted, nor any ſolemn Ordinance or Adminiſtration "of Worſhip compleat without it, and ſo repeat it five "or ſix Times, and perhaps oftner at one Meeting; ſo "he thought it an Error on the other Hand not to uſe "it at all; ſince it is a *Prayer*, a compendious and com-"prehenſive Prayer, and may be of Uſe to us, at leaſt "as other *Scripture Prayers*, but he thought it a much "greater Error, to be *angry at thoſe who do uſe it*, to "judge and cenſure them, and for no other Reaſon to "conceive Prejudices againſt them and their Miniſtry.

"A great Strait (ſaith he) poor Miniſters are in, when "ſome will not hear them, if they do not uſe the Lord's "Prayer, and others will not hear them if they do; what "is to be done in this Caſe? We muſt walk according to "the Light we have, and approve our ſelves to God, ei-

† He was then reading in Courſe the Prophecy of the Prophet *Zechariah*.

ther

" ther in uſing or not uſing it,and wait for theDay when " God will mend theMatter; which I hope he will do in " his own due Time."

He was conſtant (in his Turn) in catechiſing the Children of his Congregation, and ſpeaking to them concerning their Souls from their early Days, putting them in Mind of their *Baptiſm*, and the holy Bonds they are under thereby to be the Lord's, and in this Way to bring them on to an *early Recognition* of theſe Bonds, if it might pleaſe God to impreſs their tender Hearts betimes. —At theſe Exerciſes he uſed his ſingular Gift of inſinuating and inculcating the Truths and Duties of Chriſtianity by putting Queſtions and laying hold on the Children's Anſwers, and giving ſuch Advices and Warnings as he thought needful.

As ſoon as they were grown up to Years of Diſcretion, he urged upon them the publick Renewal of their Baptiſmal Covenant— When any of them entred into the Marriage-State, he failed not to viſit and counſel them on this Head; and it has been thought by ſome that he exceeded in his Compulſions to fill the Houſe and Table of the Lord.

It muſt be owned, the Doctor was for a freer Admiſſion to the Lord's-Supper than ſome of his Brethren, but far, very far from approving *general Admiſſions*, or even of thinking that all that is neceſſary thereunto, is a Competency of Knowledge, and Orderlineſs of Converſation. I find ſome of his Thoughts on this Head, in a private Letter to a Friend, " I think more is neceſſary both in *Foro Eccleſiæ et Conſcientiæ*; before Man there ſhould be a credible Profeſſion of Repentance and Faith, with ſerious Purpoſes a nd Promiſes by the Grace of God of New Obedience: To all which the Perſon ſhould have the Anſwer of a good Conſcience, his Heart not condemning him — So in the Beginning of the Goſpel they came confeſſing their Sins, ſorrowing for them, and promiſing to forſake them— I very much queſtion whether there would be nigh ſo much Holineſs in our Churches,

were

were our Admiſſions to be general as there now is. The Table of the Lord ſhould, and does indeed lie open to all, the People are earneſtly invited to it, as well as exhorted to prepare for it, no Inquiſition is or ſhould be ſet up over their Conſciences, though they are admoniſhed to look to their Sincerity before God, and the beſt Signs of that are laid before them, for their Aſſiſtance; only the Scandalous are reſtrained from coming: Others are encouraged, if they can but profeſs in private to their Paſtors a ſerious Thoughtfulneſs and Concern for their Souls, and a better Life, and a Reſolution by the Grace of God for a Life of Obedience to God in ſecret and in publick.—As to publick *Relations* in the Churches of Experiences, it is an human Invention." Yet I would obſerve, the *Doctor* was a great Friend to Confeſſions of Faith, and the Publication of them too on ſpecial Occaſions, but then he would always have Men at Liberty to draught their own, and not be obliged to ſubſcribe the Words of others.

The *Doctor* as became a vigilant Overſeer made frequent Viſits to the ſeveral Families of his Charge, not only *common* and *civil* to cultivate Friendſhip and Good Will, but proper *Paſtoral* Ones to enquire into and know their State and Circumſtances in Order to treat them agreably, wiſely and faithfully, and that he might the better adapt his publick Exerciſes, and give to every one their Portion in due Seaſon.

He made Conſcience of viſiting the Pooras well as the Rich (eſpecially in their Afflictions) inſtructing, adviſing, admoniſhing and comforting as he ſaw Occaſion: And this he did Night and Day as long as his Strength laſted, and oftentimes to the no ſmall Hazard of his Health and Life.

And when he gave Viſits to any of his Congregation or received Viſits from them (or other his Friends) he generally and generouſly beſtowed Books of Piety on them, either his own Sermons, or the Publications of others.—When he was called to miniſter to the Souls of the Poor at

at their own Dwellings, he ordinarily enquired of their bodily Wants, which were ſoon ſupplyed either by himſelf, or charitable Friends to whom he inſtantly applyed on their Behalf.

His Prayers over ſick and dying Ones, were not only very affectionate and fervent, but alſo moſt inſtructive and edifying—By a Train of excellent Thoughts he led them into the Knowledge of Sin and Duty, of God and Chriſt, and from Earth to Heaven.†

When he could not conveniently viſit his People or other his Friends in diſtant Places, he ſent his Thoughts to them in Writing, ſuted to the various Providences he heard they were under—A few * of the Copies which are found, and which exhibit the bright Image of his Mind, the Reader ſhall be entertained withal after I have juſt added a Word or two (for a Cloſe to this Chapter) on his gentlemanly Carriage and Behaviour, and other *Homiletical* Virtues which adorned him, and were ſo conſpicuous to all he converſed with.—He was a good Maſter of Addreſs, and carried all the Politeneſs of a Court about him.— And as he treated Mankind of various Degrees and Ranks with a Civility, Courteſy, Affability, Complaiſance and Candor ſcarce to be equalled. So all but the Baſe and Mean ſhowed him an high Degree of Reſpect and Reverence, Love and Affection.— Particularly Men of Figure and Parts of our own Nation and Foreigners, whom he failed not to viſit upon their coming among us, greatly valued and admired him.

It has been ſaid (perhaps not without ſome ſeeming Grounds for it) that he ſometimes went too far in complemental Strains both in Word and Writing—but if he did, I am perſwaded ſuch Flights took their Riſe rather from

† Some of the Members (I might ſay Miniſters) of the Church of *England* have declared themſelves more raiſed and edified by them than by all the devout and pious Forms of their own Church.

* Alas, that ſo few are found; for he ſeldom kept Copies of his familiar Letters. A large and valuable Collection of them might be obtained if ſought for, equally entertaining with thoſe that follow.

an

an Exuberance or Excreſcence (if the Phraſe be allowable) of the before-mentioned homiletical Virtues, and a too high Complacency in the appearing Excellencies of others, than from faulty Inſincerity and deſigned Flattery in the Time of it.—As he took a ſincere Pleaſure in the Gifts of others, and had a natural Proneneſs to think favourably of all Men, and conſtrued every Thing in the moſt candid Senſe, it is not much to be wondered at if he ſometimes exceeded in his Expreſſions.— And it is to be lamented that ſome have ſwollen with Pride, and made an ill Uſe of the Doctor's high Eſteem and good Opinion of them.

Letters of Conſolation.

" To Madam *S*—— of *N*——*L*——.

Madam,

With what Pain I take my Pen in Hand, in Obedience to Mrs. *C*—— Deſire, to inform you (if you have not already heard) of the bitter Cup which God has given her to drink in Mr. *C*—— Death ; you will eaſily believe from that unfeigned Pleaſure with which I lately wrote to you on her Recovery.

So it pleaſes the holy and wiſe God to mix his Diſpenſations to us, and call us to ſing of Mercy and Judgment. It has put the Town into Mourning, and the general Sorrow ſhows how greatly and univerſally Mr. *C*—— was eſteemed in it.

But your Part is very great in the Bereavement, to whom he was a wiſe and good Son, and high in your Eſteem and Love. Dear Mrs. *C*—— is one of the greateſt and moſt gracious Mourners you ever ſaw. It remembers me of paſt Sorrows, and where and of whom ſhe learned ; under the great Favour of Providence to her, and the Teachings of God's Holy Spirit.

And you will be able now, I truſt to comfort her, with thoſe Comforts with which you have your ſelf been comforted of God. And may thoſe Comforts now and alway abide

abide with you, and ever abound and increaſe in you; with which God has relieved your Soul in Times of Trouble.—The divine Comforter will never depart from you, I am perſwaded, but lead you on in the Path of Life to the Fulneſs of Joys above.— May you enjoy his peculiar Preſence with you under the preſent Providence.

But I remember where you are, in whoſe Arms, and under whoſe Miniſtry, and how little you can need my poor Sympathy.— His Honour will be able to miniſter more than all the World beſides, to your Support; and the more for his own great Part in your Affliction.

May you long live together the Heirs of the Grace of Life, under the Favours and Changes of Providence.

So prays, Madam,

Your moſt obedient, and humble Servant,

Boſton, Aug. 28. 1721. *B. C*——."

" To Madam *G*—— on the Death of her Huſband.

Madam,

Since I have not the Opportunity of ſeeing you in your great Sorrows, I take Leave this Way to expreſs my deep Sympathy with you in them.

It muſt needs be a very extraordinary Diſtreſs you have been under, and ſtill are, in the Death of an Huſband, who was one of the loveliеſt and beſt of Men; and the uncommon Circumſtances you have been under in his Sickneſs, and ſtill are in ſince his Deceaſe; denied the Preſence and Aſſiſtance of your Friends and Conveniences of your own Houſe, looks very deſolate to us, and doubtleſs feels ſo to you.

But I truſt you have the gracious Preſence of a good God with you, who is all-ſufficient and abundantly able to ſupport and comfort you. If you ſeek to him, and truſt in him, though you are deſolate you ſhall not be forſaken. I am not alone, ſaid our Saviour, when he bare our Sorrows and carried our Griefs, for the Father is with me.—If God be with you, and you keep with him, humbling your Soul before him, and crying to him for

Grace to help you in this Time of Need; you will not need the poor Help your Friends might miniſter to you. O may he take you near to himſelf, into a happy Communion with him, in this dark Hour, and give you Light in the comforting Senſe of his Peace and pardoning Mercy, and your Intereſt in his Love through Chriſt.

The Town is put into Mourning with you. No Man was more univerſally eſteemed and loved than Mr. G—— was, and very deſervedly; and no one has died among us more lamented. If it might eaſe you to have many ſhare with you in your Bereavement, your Burden would be lightned.

The Will of God is done; and we are taught to ſay and pray, Father in Heaven, thy Will be done.— God made him all that he was to you and his Friends; and what he gave he has taken away; and we muſt fall down and worſhip him, and bleſs his Name.

It is rare to find a Man ſo knowing and humble, wiſe and modeſt, meek and good, grave and pleaſant, upright and faithful, pious and devout: But let us think of all thoſe Things that were lovely in him, every Virtue and every Praiſe, and deſire to live ſuch ourſelves, the few Days that remain unto us here on Earth, and to follow him to a better Life.

No Wonder he died in Peace and Calm, who ever lived in it, from the ruling Principles, not of Philoſophy only, but of pure Religion. His ſilent, even, ſteady Walk with God, is much to be emulated and imitated. I only wiſh your Soul may be formed more and more, by what you have ſeen of his, and ſo your Manner of Life; and that the like Peace of God, which ruled and kept his Heart, may keep your's through Jeſus Chriſt.— Let your Grief too be now moderated and governed by the Rules of Chriſtianity, as you may think he would mourn, were he in your Caſe; and may his Death quicken you ſo in living to God, and getting ready for your own; that you may have an happy Meeting again, and an endleſs Life of Love and Joy, in the Preſence

ſence of Chriſt, and in the Glory of his Holineſs. I am, Madam,

Your affectionate Friend and Servant,

B. C."

"To Madam *H*—— upon the Death of *C*——*W*——

Madam,

Permit me, under ſo ſingular an Exerciſe of the divine Providence, to expreſs my deep Sympathy in your Affliction, and to endeavour with a friendly Freedom and Tenderneſs, your Comfort and Direction.— I know how much Prudence and Conſtancy, Wiſdom and Grace you need under ſo uncommon a Trial.— Your Soul is too great and juſt I know, to count it any Indecency to be ſeen to mourn; you owe this Honour to the Dead, this Juſtice to your ſelf. —— Yet I know too, how much more retired and hidden, your Grief will be, than if it had been delayed by Providence, until after the Conſummation of your Eſpouſals—Let me therefore adviſe you, of the Danger of Grief when too much ſuppreſſed, and of the Advantage you have of a Mother and Siſter with you, to whom you may freely give Vent to your Thoughts, and who are able and ready to mourn with, and comfort you.—But above all, let your Care be to bear and improve aright the very melancholly Diſpenſation of Providence. Do not ſuffer any riſing or hard Thought of the bleſſed God, nor any Diſtruſt of his Care and Tenderneſs for you.

You muſt not only adore God as righteous and holy; but alſo believe him moſt wiſe and good in all his Dealings: And if you fear and love him, chuſe him and his holy Ways, and deſire to commend your ſelf to his Favour and Grace, you may be ſure that he is gracious and faithful, tender and kind to you in all that he allots for you—O that you could now leave and commit your ſelf to his Care, believing that he cares for you, with a full Acquieſcence and Reſt of Soul in his holy Will; and while you reſign to his Sovereignty, renew your Truſt alſo in his Mercy, conſecrate your ſelf to his Service and Glory,

Glory, and leave it to his Wiſdom and Faithfulneſs to chuſe your Inheritance for you— your State and Condition of Life. O ſeek for your Soul, an Eſpouſal to Chriſt, as a chaſte Virgin; ſubmit to his Propoſals of Grace, his Tender of himſelf to you in an everlaſting Covenant: Seek the Spirit of Grace and Supplication, for your Comfort and Support, the Spirit of Prayer and Communion with God therein, will make up abundantly for any worldly Loſs; God knows how to turn theſe into our beſt Gains; our Afflictions ſanctified are in the End among our choiceſt Mercies.— God grant you therefore this Mercy, to be Matter of everlaſting Praiſe and Thankſgiving from you in the Concluſion.

So prays your aſſured Friend,
and humble Servant,
B. C."

To *Urania*
On the Death of her firſt and only Child.

WHY mourns my beauteous Friend, bereft?
Her Saviour and her Heav'n are left:
Her lovely Babe is there at Reſt,
In Jeſus' Arms embrac'd and bleſt.
Would you, *Urania*, wiſh it down
From yon bright Throne, and ſhining Crown?
To your cold Arms, and empty Breaſt,
Could Heaven indulge you the Requeſt;
Your Boſom's neither warm nor fair,
Compar'd with *Abraham*'s: leave it there.
He, the fam'd Father of the Juſt,
Beheld himſelf but Earth and Duſt,
Before the Will of God moſt High,
And bid his Darling *Iſaac* die.
When Heav'n requir'd in Sacrifice
The dear Deſire of his Eyes;
And more to prove his Love commands
The Offering from the Father's Hands;

See

See how th' illuſtrious Parent yields,
And ſeeks *Moriah*'s mournful Fields.
He bound his lovely only Child
For Death; his Soul ſerene and mild:
He reach'd his Hand, and graſp'd the Knife,
To give up the devoted Life.
Leſs Heaven demands of thee, my Friend;
And leſs thy Faith ſhall recommend.
All it requires, is to reſign,
To Heaven's own Act, and make it thine
By Silence under Diſcipline.
The leaſt we to our Maker owe!
The leaſt, *Urania*, you did vow!
The leaſt that was your Saviour's Claim,
When o'er your Babe his glorious Name
Was call'd in awful Baptiſm! Then
You gave it back to Heaven again.
You freely own'd that happy Hour,
Heaven's Right, Propriety and Power,
The Loan at Pleaſure to reſume,
And call the pretty Stranger Home.
A Witneſs likewiſe at its Birth
I ſtood, that Hour of Joy and Mirth:
I ſaw your thankful Praiſes riſe,
And flow from pleas'd, uplifted Eyes:
With rais'd Devotion, one Accord,
We gave the Infant to its Lord.
And think, *Urania*, 'ere that Day,
While the fair Fruit in ſecret lay,
Unſeen, yet lov'd within the Womb,
(Which alſo might have been its Tomb)
How oft, before it bleſt your Sight,
In ſecret Prayers with great Delight,
You did recognize Heaven's Right.
Now ſtand to theſe bleſt Acts, my Friend:
Stand firmly by them to the End:
Now you are try'd, repeat the Act;
Too juſt, too glorious to retract.

Think,

Think, dear *Urania*, how for thee,
God gave his *only Son* to be,
An Offering on the curſed Tree.
Think, how the *Son of God* on Earth;
(The ſpotleſs Virgins bleſſed Birth)
Our lovely Babes took up, and bleſt;
And them high Heirs of Heaven confeſt!
Think, how the Bleſs'd of Women ſtood,
While impious Hands, to th' curſed Wood
Nail'd down her only Son and God!
Learn hence, *Urania*, to be dumb!
Learn thou the Praiſe that may become
Thy lighter Grief; which Heaven does pleaſe
To take ſuch wondrous Ways to eaſe.
Adore the God, who from thee takes,
No more than what he gives and makes:
And means in tendereſt Love, the Rod
To ſerve to thy eternal Good.

Another to *Urania*, &c.

ATTEND, ye mournful Parents, while
I ſing, a *Mother* in *Iſrael*;
The fam'd, the gracious *Shunamite*,
Whoſe beauteous Story would invite
A Saint to yield her only one,
Almoſt without a Tear or Groan.
A wondrous Son ſhe did embrace,
Heaven's ſignal Work, and ſpecial Grace;
Nor long embrac'd, but on her Knees
Arreſted by a fierce Diſeaſe,
Scarce could he cry, *My Head, My Head!*
E'er the dear Parent ſaw him dead:
She laid him breathleſs on the Bed.
Deep was her Anguiſh, yet her Peace
She held, and went to God for Eaſe.
No Signs of Grief diſtort her Face,
Nor cloud its wonted Beams of Grace.

No

No Moans, no Shrieks, no piercing Cries ;
No wringed Hands, or flowing Eyes
Diſtreſſed the Houſe in that Surprize.
She haſtes her to the Man of God,
Haſtes to the Place of his Abode :
Mildly denies the Cauſe to tell
To her dear Spouſe ; all would be well
She truſts : So did her Faith excel.
Eliſha, with a tender Fear,
Saw his illuſtrious Friend draw near :
'Twas not one of the Holy-Days
Sacred to publick Prayer and Praiſe ;
Why then the *Shunamite* from Home ?
On what great Errand was ſhe come ?
Her Speed beſpoke ſome weighty Care,
Which generous Friendſhip long'd to ſhare.
It ſtruck him, ſomething had befell
The Huſband, Child,——*All was not well*——
Go, run *Gehazi*, ſaid the *Seer*,
Enquire, with Earneſtneſs ſincere ;
" Say, generous Hoſt, if all be well ?—
" *All's well* ; my Lord ! ſhe ſaid, and fell
At her great Interceſſor's Feet :
There vents her Grief in Accents ſweet,
Mild in her Anguiſh, in her Plaints diſcreet.
Such dear *Urania*, you to me !
O might I be but ſuch to thee !
Mind, gracious Friend, the Word ſhe ſaid,
All well, and yet the Child was dead.
What God ordains is *well* and beſt.
Well 'tis with ours, when gone to Reſt.
It's *well* with us, who ſtay behind,
If more from Earth and Senſe refin'd,
W' are patient, pray'rful, meek, reſign'd.

On receiving a Letter from a Perſon of Diſtinction, wherein a Mourning-Book was incloſed, the *Doctor* writes on the Backſide of it theſe Words,

Received

Received late in the Evening, put my Sermon in Order for the Sabbath in the Morning; and before Noon returned the Anſwer following, to his E———y.

Sir, Will your E———y prolong your Grief forever? And at the End of Years call us ſtill to mourn on with you? And can you think any one but your *J——n* will keep Pace and Length with you?—How much do you honour ſome of us to think we can and will? How kind and righteous the Suppoſal of this ſacred conſtant Friendſhip and Duty in us.——

THE generous Thought awakes my youthful Fire,
Cold as I am, and ſtiff, I take my Lyre;
My Fingers tremble on the ſounding Strings,
Tremors my Voice returns; and gravely ſings.
So faithful *Abram* mourn'd his beauteous Dead,
Tender and princely all the Tears he ſhed;
Afflicted Princes at his *Levee* meet,
The Saint and Conſort in his Sorrows greet,
And bow together at his reverend Feet.
Courtly the Mourning, nor have Princes known,
B—h—r a generous Grief more like thy own.
Like Faith with godly Reverence did we ſee,
Thou Son of weeping *Abraham* rule in thee,
And like *thy Son* did princely *Joſeph* prove,
The Truth and Ardors of a *filial* Love,
When *Iſrael* ceas'd his Bleſſing, welcom'd Death,
Stretch'd his cold Feet, and joyful gave his Breath;
Down on the cloſing Lips, the *Hero* fell,
And bid his Tears and burning Kiſſes tell,
A Love and Grief too big for Words to ſpeak
And vent a burſting Heart, which elſe would break.
Happy the *Patriarchs* in their princely *Son*,
The Youth by Grace eternal Glories won.
A ſovereign Providence ſat him near the *Throne*.
But there's a heavenly Throne within the Sky,
Jacob and *Joſeph* triumph there on high,
Eternal reign! The Crown of Piety!

B—h—r,

B—b—r, we pray, thou and thy Sons may meet
Where the moſt Pious, finds the higheſt Seat,
We call it *Abram*'s Boſom ; at his Knees,
All *Iſrael*'s *Seed*, the ſhining Patriarch ſees.

Accept Sir, with all the Candour of your proved Love, this feeble Effort of an aged Friend, firm from my Youth I loved you ; joyed to ſee your riſing Honours ! may they laſting be, be everlaſting ! Such thy growing Joys to everlaſting ! When all Tears ſhall ceaſe, and Death ſhall be no more. Yours, &c.

" To His E———y *W*——— *S*———.

Moſt honoured, excellent and dear Sir,

The Tears of the Town are flowing with thoſe of your E———y and your Houſe, under your preſent Bereavement ; and ſo would thoſe of the whole Land had they the Opportunity of knowing ſo much of the Beauties of the Deceaſed, and of your Houſe as ſome of us who live nearer to your Door, and theirs, have.— In particular, I am ſo near a Neighbour to your *lovely Dead*, now lying by the Wall that ſtrikes my Eye ; and have been at Times ſo much an Admirer of the Beauties of her Mind, Form and Manner ; that I muſt be very inſenſible indeed, and my profeſſed, dutiful Affection to your E———y on the Account of your tender, faithful paternal Care of us all, might juſtly be called in Queſtion ; if I did not ſhare your Grief ; and bear you upon my Heart, as becomes my Character, to the God of all Grace and Mercy, that his ſovereign Hand may be religiouſly ſubmitted to by your E———y and your Houſe, and ſanctified by you in the Sight of all his People.

O may the divine Supports, and all the Conſolations of God be given in abundantly to *Madam*, your happy Conſort ; happy in your E———y as you in her, and happy in her lovely Offſpring ; whom, God adorn and ſpare long to us, with every conſpicuous Virtue and

Praiſe, whereof ſhe has given them ſo teaching an Example; and not to them only, but to the Town: That while your daily Cares of the Publick threaten to wear you out before your Time (I ſpeak it without Flattery, for the Court and Town cannot but ſee it) their Times may be for ever, in a ſhining Succeſſion of virtuous and pious Families.

But the grand Leſſon, Sir, that we have to learn from ſuch Breaches upon our Families, is to live mindful of the Day of our own Dying, and giving up our Account, that it may be with a Joy beyond that of the Day of our Birth, a bleſſed *Birth* Day into a glorious Immortality.— And O that the Dignity which the God of Heaven hath allotted you—may be but an happy Preſage to you, and a Means of a ſuperior Degree of Glory and Bleſſedneſs to your ſelf and yours, in the coming eternal World.—May your Lot then be among the Righteous, who ſhall ſhine as the Brightneſs of the *Firmament*, and as the *Stars* for ever and ever.— O may the *Sable* and the *Purple* concur in the Production of this glorious Event to you.

I preſume to cover to you another Copy on the Death of Mr. *Holden*, which you once read with Pleaſure, and let your Eye and Heart fix, Sir, on that excellent *Line* of his on the Death of his Daughter, "I have now one leſs *Attachment* to Earth, one more Argument for Heaven.

If your Lady alſo will caſt her Eye on the *Silence of Aaron*, and the wiſe Word of *David*, "*I ſhall go to my Child*," I venture to cover it to her Daughter.—So, intreating your kind Interpretation of my dutiful Zeal for your E———y's Comfort, and the ſtrengthning your Hands in God, I remain,

Sir, your moſt dutiful,
and obedient, humble Servant,

B. C."

Feb. 18.
1745.

To

" To *Thomas Burnet*, Eſq; in *London*.

Sir,

It having pleaſed God to ſpare me to be the eldeſt Miniſter in *Boſton*, I think it but a decent Thing in me, however unknown to you, and unworthy of the Honour I preſume to do my ſelf; to condole with you on the Death of your dear Brother, our late excellent Governor. Your moſt reverend Father was the Man whom I have honoured and reverenced from my Youth above any one of our own Times, whomſoever. It was therefore a great Pleaſure to me, when I heard his Son was appointed by the King to be our Governor. The Fame of his Learning and Moderation raiſed our Expectations very high. But the unhappy Controverſy about the Twenty-third Inſtruction deprived us of the Happineſs we had promiſed our ſelves in him.———I heartily wiſh that the next Governor may not inſiſt on his Inſtructions, to the Length that Governor *Burnet* did. It hurt his generous Soul to live in ſuch a Wrangle and Oppoſition, and his great Heart felt what it would not own. O might he have condeſcended a little to have made himſelf and us eaſy in a Point or two! What might he not have had from us, and we found in him! He thought he could have bowed or broken us with his Reſolution, but found it not to be done. The ſame Men that once ran the Riſque of our Charter (to me invaluable) were ready as we ſee, to run it again. What the Court will do with us, the next Seſſion of the Parliament, I know not. Might I hope to prevail with the late Governour's Friends, I would ſupplicate them not to appear againſt our Charter. I have no Right, Sir, to aſk this Favour from you, neither know I your Intereſt or Reſentments, yet I cannot forbear laying before you my Prayers and Fears. It may look vain in me, it may be, to ſay, how much I honoured and loved your Brother, and wiſhed the beſt of Bleſſings on his Children; I wiſh the ſame to all the Poſterity of the admirable Man, your Father. The few that know me,

know

know it. The incloſed Account of your Brother's Death, done at the Requeſt of Mr. Secretary, will teſtify it. You will ſuffer me therefore to condole with you, and ſubſcribe my ſelf,

Sir, your very humble,
and obedient Servant,

Sept. 25. 1729. *B. C.*"

Boſton, Sept. 8. 1729.

The *Town* was exceedingly ſurprized this Morning, with the ſad News of the Death of his Excellency our *Governor*, WILLIAM BURNETT, Eſq;

He had been very ill all the Week paſt, but on *Friday* the Symptoms grew threatning; after which he very little recovered any Uſe of his Underſtanding.

He expired about eleven of the Clock, the Lord's-Day Night; a teaching and monitory Inſtance to us of the Vanity of human Life and Greatneſs. For it is but a few Months ſince he was received here with all poſſible Demonſtrations of publick Joy; in the Meridian of Life, and in his full Strength; and now we are ſuddenly called to attend him with publick and ſolemn Mourning to his Grave.

He was the eldeſt Son of the late right reverend and learned GILBERT BURNETT, Lord Biſhop of *Sarum*; among the Divines, States-Men, and Patriots of the laſt Age, a moſt ſhining *Character*. In *Body*, he was very much the Image of his noble Father, and in *Soul*, he was Heir of his Learning, Juſtice and Moderation.

He was born at the *Hague* in *Holland*, in *March* preceeding the Revolution 1688, and named *William*, after the illuſtrious PRINCE OF ORANGE, who condeſcended to ſtand his *God Father*.

The great Part which his *Father* had in the Acceſſion of that PRINCE to the *Britiſh Throne*, and afterward in the Succeſſion of the illuſtrious Houſe of *Hanover*, was rewarded to this worthy *Son* by King GEORGE the Firſt, who named him Governor of *New York* and *Jerſies*; and

and by his preſent MAJESTY, who appointed him over the Provinces of the *Maſſachuſetts-Bay* and *New Hampſhire.*

It was pleaſant to ſee a Gentleman in the Chair over us, who was allowed by all to be *chief* for Knowledge and Learning, for bright and quick Parts, for Diſcerning and Judgment, for true Eloquence, both in ſpeaking and writing, with the greateſt Facility; for a noble Generoſity and Largeneſs of Heart, for hating Covetouſneſs and diſdaining a Bribe, for Temperance, and for Humanity, Courteſy and Affability.

At the ſame Time his invincible Conſtancy and Reſolution, in what he judged due to the KING's Inſtruction and his own Honour, ſurmounted all Regards to his own private Intereſt and Gain.

He has left three *Children*, two Sons and a Daughter; for whom we can wiſh nothing better, than that they may all inherit the *Powers* of their Father, the *Virtues* of their Grandfather, and the high *Favour* of a gracious GOD and *King*.

His *Library*, which was his chief Delight and Pride, is one of the nobleſt and richeſt *Collections* that *America* has ſeen.

We are very happy in the Preſence of the Honourable WILLIAM DUMMER, Eſq; our Lieut.-Governor; to reſume the Chair which he ſo lately reſigned to Governor BURNETT; in whoſe wiſe and juſt Adminiſtration we have been already happy, and from whom we are ſure of all the Good that is within the Compaſs of his Power."

A Letter to a pious and Ingenious Gentlewoman under Affliction.——Madam *G*—— of *C*—— †

" Madam,

I was viſiting my good Neighbour, Mrs. *A*———*n* in her Mourning, when your friendly, moſt chriſtian

† This Letter was printed after the Death of the Gentlewoman in the Year 1736.———

and

and conſolatory *Letter* to her was juſt come to Hand, and ſo I became a Sharer in the Conſolation in my Mourning, which is not yet put off, and in the Pleaſure which every one muſt have that reads what you write. There is no *School*, I ſee like that of *Affliction* for the brightning as well as ſanctifying our Powers, and it is the Way of Heaven to ſublimate Souls by paſſing them often through the Fire. Leaving therefore the happy Buildings for Science and Religion on the *Left* of your humbler Roof, give me leave to come to *you* for true Learning and Inſtruction.

You have been taught of God in a courſe of long fiery Trial, which yet has been but his fatherly Chaſtiſement, and under the kind Conſtraint of his Love and Grace have willingly learnt of him how to endure and improve Afflictions. And why has God taught you, but that you ſhould teach others? or why has he comforted you in all your Tribulations, but that you may comfort them that are in Trouble, by *the Comfort wherewith you are comforted of God?*——You certainly do well not to neglect the *Gift* you have received by the Hand of God *laid on you*, which no other *laying on of Hands* could give. Are we not bound, if God has made us ſpiritually rich, to diſtribute of *his Treaſures* to the Souls of our dear Friends, and his Children in their Neceſſities? Freely you have received, and you freely give. So God has enriched you to all Bountifulneſs, and given you an Heart and Hand, in a ſingular and eminent Way to diſperſe abroad;———and your Righteouſneſs endureth for ever. God multiply your Seed ſown, and encreaſe theſe Fruits of your Righteouſneſs, which are abundant alſo by many Thankſgivings to God; and by their Prayers for you who love and honour you for the exceeding Grace of God in you.

"After ye were illuminated, ſays the *Apoſtle* to the *Hebrews*, ye endured *a great Fight of Afflictions*. O what a Mercy is it to have firſt a Principle of heavenly Grace and Wiſdom rooted in our Hearts, before we are

are exerciſed with ſore Afflictions, and of long Continuance! How is ſuch a Soul honoured of God and called forth like another *Job* or *Paul*, in their Weakneſs and in the Infirmity of their Fleſh to diſplay the Power of the Grace of God, before the Eyes of admiring Angels and Saints, and to the Confuſion of the Enemy and Avenger! "Haſt thou conſidered my Servant *Job* that there is none like him in all the Earth? Go ſmite his Body as thou wilt, and ſee if it be not thus.——And why was the thorn ſtuck deep into St. *Paul*'s Fleſh, but for the ſame Reaſon? And therefore it was not removed at his Prayer, but he received that Anſwer from the Lord "My Grace is ſufficient for you for my Strength is made perfect in Weakneſs. Well might he *glory in his Infirmities*, when the *Power of Chriſt* thus reſted on him, and that it might do ſo more and more; For when we are Weak then are we Strong, and even *Women* out of Weakneſs are made ſtronger than Men, when God pleaſes.

"If ye *endure* Chaſtning, God dealeth with you as with *Sons*. See *Madam*, the clear Evidence of your Adoption in Chriſt, in your Conformity to Him, the Captain of your Salvation, made perfect through Sufferings; God helps you to endure his Chaſtnings with a *filial* Spirit: And it is a certain Proof of a *Father's* Heart in God toward you, that he has given you the Heart of a *Child* towards him. So God dealt with *his own Son*, and ſo with what Child he pleaſes, and moſt delights in. He helps them to endure with Faith and Love which is in *Chriſt Jeſus*; ſuch as was in him when he prayed, "*Father not as I will, but as thou wilt*: And ſuch as he required of us when we pray, "*Father, thy Will be done.*—Our Duty and Felicity are put together in three ſhort Words, "*Rejoicing in Hope, patient in Tribulation, continuing inſtant in Prayer.* This Frame and Exerciſe of Soul, is the Earneſt of the heavenly Inheritance. As *Jeſus* having gone through his Life of Sorrows, and thoſe of his Death approaching, lift up his Eyes

Eyes to Heaven, and ſaid, " Father, the Hour is come, *Glorify thy Son, that thy Son alſo may glorify thee.*

I am perſwaded, *Madam*, that as God has glorified his Grace in you, in the paſt Hours of your great Pains, ſo he will again, and more and more help you to glorify him, unto the *finiſhing your Courſe with Joy.* " He is able to make *all Grace* to abound to you, and to give you an *Alſufficiency in all Things*; even to ſtrengthen you with Might, by his Spirit, in your inward Man, unto *all Patience and Long-ſuffering with Joyfulneſs.* O what a Promiſe is that! which who can take the Height or Length of! but he is faithful who has ſaid it, and able to perform it in you. You have found him both able and ready, when you have been preſſed out of Meaſure, above Strength. You do well to communicate to your dear afflicted Friends, your own bleſſed Experiences, for their Direction and Conſolation. You have more Underſtanding than all your Teachers; for none teacheth like God, and there is no Learning like that by Experiment: And may your Conſolations abound with your Sufferings, while you are afflicted for the Conſolation and Salvation of others!

My dear Spouſe is often ſpeaking of you, and always with the higheſt Eſteem—Pray for us, who have lately had the Sorrow of burying a dear *Child*, that bore ſome Image and faint Ray of that ſhining Grace, and thoſe ſuperior Gifts which irradiate *You*, and ſcatter all your Darkneſſes.—May Grace, Mercy and Peace be multiplied to you, and to *him* who is your other own Soul, from God the Father, and from our Lord Jeſus Chriſt.

I am, Madam,

Your very humble Servant,

Boſton, Aug. 2. 1735. *B. C.*"

Another Letter to Madam *G*—— of *C*——.

" Madam,

Your charming Letter of the 6th Inſtant, full of Grace

Grace and Gratitude, gave me ſuch Delight, and I perſwade my ſelf will give the pious Mr. *H——n* as much, that I have ventured without your Leave to ſend him the *Original*, taking a Copy for my ſelf.——What Return could be made him like this *Firſt-fruit* of his Bounty to us? and give me leave to add, from what End of the Earth could he have had the *like?* or where can either his Piety or good Senſe more have found its Match?——He is paid in his own Coin, *Sterling*. You have paid for me as well as for your ſelf, and if your ſuperior holy Lines rival me in his Heart, and give you the higheſt Seat in his Eſteem and Love, as they well may, I ſhall heartily rejoice in your Conqueſt.——You merit from the Lovers of Chriſt and Holineſs (though from him to you all is free and undeſerved Grace) the flow of their Affections and Benignity.

I am ſorry you ſeem ſo ſtruck with Wonder at the late, too late, Teſtimonies of a great Eſteem and Regard, on the account of your Worth and Wants. It is becauſe I am ſo late in my particular Knowledge of them, though a general Knowledge I might have before.

You know it was your Letter to my good Neighbour, on the Death of her Brother, that gave me my firſt and full Intelligence.——It is your own Humility, and former low thoughts of me, that muſt account for your preſent Surprize.——This Humility let us cheriſh in one another, and ceaſe our Compliments, however well meant.——Forgive therefore and guard againſt what I have already written, as I forgive thoſe in your laſt, and if we can any way miniſter to one another's Conſolation, let it ſuffice.——The *Bluſh* which naturally belongs to your Sex, muſt now belong to me, a *Scholar* and *Miniſter*, fifteen Years Older than you are, and yet not able to out-teach or out-write you! But I have not been kept in *School* like you, and under the *Rod*, and Truant-like have loſt many a Day.——You *have more Underſtanding than your Teachers*, for *God's Commandments are ever with you. Unleſs his Law had been your Delight you had periſhed in*

your Affliction. This is your Comfort under them that *his Word is quickning to you.* You remember it Night and Day, therefore you have Hope.——And may you always abound more and more in all Joy and Peace in Believing, through the Power of the Holy Ghoſt.—— *Out of Weakneſs* may you be made ſtronger and ſtronger through the Power of *Faith*, as the Holy *Women* have been who belonged to the noble Army of Martyrs.

It is indeed *more Bleſſed* to give than to receive, but not than to receive as you do, through Grace.——The Bleſſedneſs lies in the *Manner* of giving and receiving, not in the Thing. There are who receive in a *more holy ſpiritual Manner* than the Giver gives, and then the Bleſſedneſs belongs to the Receiver. Mr. *H——n* and *you* are one, I hope in the true Bleſſedneſs, give and receive with the ſame Spirit of Grace, which is calculated and given for a like *amiable* Exerciſe in a very different outward Condition. I ſpeak to encourage and animate you to *go on* in your Part of the holy Exerciſe. When he receives your's to me he will be animated too, to *abound* more and more.

I have given to Mr. *H——n* the Reaſons of my ſending you over Sea. He will ſee one Reaſon in your own Inclinations to have wrote to him.——I have ſaved you from the Blame of Forwardneſs which you ſay reſtrained you, and I hope ſhall have diſpleaſed neither of you. I have parted with the Pleaſure of what I valued under your own Hand. I have let him know the Days of your *Youth*, your honourable Deſcent, and your *later* Afflictions. I have told him that I mean alſo to honour my Country, and the *Daughters* of my People to him, but at the ſame Time that he muſt not think theſe *Nightingale* Notes are *common* in our Woods. I have begged his Pardon for *tranſcribing* to you a Part of his gracious Letter, and pleaded it to be for your Conſolation and Edification; and that it became *me* thus to make *him* miniſter *more* to your *Soul* than his Charity could to the Needs of the *Body*.——I have prayed

prayed him to forgive your *Anti-Prayer*, in wiſhing his Life prolonged 'till he be *dim with Age*: And I have *dared* to join with you in it, with a little *Correction*, from the uſeful Old Age of *Moſes*, whoſe Eyes *were not dim*, nor was he kept a Day too long out of Heaven.

But as you ſay of your ſelf, I tranſgreſs the *Limits* of a Letter. I muſt intreat you not to *anſwer* me, leſt I write as *long* again, and be hindred in my Sermons and other Letters.——

God give you *Reſpite from Pain* if he ſee it beſt, and ſtrengthen you *with all Might* unto all Patience if Pains *return*. "The God of all Grace, who has called you to his Eternal Glory by Jeſus Chriſt, after you have ſuffered a while, make you perfect; ſtabliſh, ſtrengthen, ſettle you! To him be Glory for ever.

We all again ſalute Mr. *G*——

And I am, Madam,

Your affectionate Friend and Servant,

B. C——."

"To Mr. *P*—— *F*——

Sir,

The Reſpect ſhown me by your deceaſed *Uncle* was altogether unexpected and ſurprizing to me, when your Meſſengers one and another came to me to put me into Mourning. I cannot but wiſh he had let me know in his Sickneſs, that any Viſits or Miniſtrations of mine to him would have been acceptable. ——My Gratitude waits on you, Sir, his Heir, and on the Ladies your Siſters to whom he has left ſo great an Earthly Inheritance, I wiſh from my Heart I might have named too my good Friend——but I leave that to your own kind and generous Heart.

I am ſorry, Sir, I am ſo much a Stranger to you, ſince I am ſo much obliged. But you will conſider the *Character* I ſuſtain, which has obtained the Reſpect ſhown me, and allow me to lead you off this *Evening*, from a tranſitory dying World, the *Riches* and Faſhion whereof is paſſing away

away, as you ſee in the *Funeral* and Mourning before you, to the Reſt and Work of the *holy Sabbath*, which leads us every Lord's-Day to the Sepulchre of the riſen Saviour, to the Means and Deſire of a happy Reſurrection among the Juſt at his ſecond Coming.

I pray God, Sir, that the great Eſtate you are come into, may be ſo far from hindring you in your Way to Heaven, as our Lord has warned us to fear, that on the contrary, it may greatly help you on in your Way thither, as he has told us how to make a Friend to our Souls of our earthly Riches, that when we alſo fail (as we certainly muſt within a very little Time, like our Friend before us) we may be received into everlaſting Habitations, and be recompenſed at the Reſurrection of the Juſt.

I am ſure, Sir, I am my ſelf *this Week* a moſt teaching Inſtance of the Vanity and Vexation of Spirit from a ſmall Proſpect of worldly Inheritance to my *only Child*, and it brings Home to me the Wiſdom and Goodneſs of our Saviour's Words, "Lay not up for your ſelves *Treaſures on Earth*, where Moth and Ruſt corrupt, and where *Thieves* break through and ſteal. I may be ſuppoſed therefore the more feelingly and affectionately to wiſh to your ſelf and the Ladies your Siſters a moſt eaſy, happy and religious Improvement of the Riches which Providence ſees Good to honour you with; and O that it may be in great Mercy and Favour to you! that you may not truſt in uncertain Riches, but in the living God who giveth all Things richly to enjoy; that you may be rich in good Works, ready to diſtribute, willing to communicate, laying up in Store a good Foundation againſt the Time to come, that you may lay hold on eternal Life.

Believe me, Sir, if God pleaſe to give you a Heart in the Midſt of worldly Affluence, to live above the Things below, and ſet your Affections on Things above, where Chriſt is at the Right Hand of God, you will taſte a Thouſand-fold more the Comforts and Pleaſures of the preſent

preſent Life, in your Way to a better: You will receive, as well as do the more Good in Life, find Eaſe in the Troubles of Life, and Peace in the End of it, which can never elſe be found though a Man would give all his Subſtance for it.

Accept, Sir, this ſmall Return of Love for the mournful Bounties of the Day, and give me leave at your leiſure to enlarge on theſe Things, when I ſhall have the Pleaſure to wait on you. The mean while as you are preparing for the Viſit to the Grave before us; and when you ſhall lead us in the Mourning thither, let our Hearts be ſuitably affected with the Conſideration of our own Frailty and Mortality, and of our everlaſting Poverty and Miſery without an Intereſt in Chriſt, and the Inheritance of the Saints in Light.——This Bleſſed Portion I heartily wiſh you and my own Soul, and to all that are related to us, and remain, Sir,

Your obliged Friend, and humble Servant,

Feb. 18. 1737,8. *B. C*——."

To a Friend in Adverſity.

" My dear Friend,

If I were not my ſelf ſhut up by Age and Snow, I could not excuſe my not having ſeen you in the Sorrows of the laſt Week.——Yet have you not wanted much better Viſiters and Comforters from among your numerous Friends, who like *Job*'s, in the Day of his Loſs of Eſtate and Bereavement, came together to mourn with and comfort him——They came every one with an Earring of Gold, and if mine may be welcome to you now it ſhall be gladly offered.———

If a Man would give all the Subſtance of his Houſe for Love it would be utterly contemned. The Love of Heaven to us, and its tender Care over us, is the firſt Invaluable, and beyond all Account; and next to that the ruling Love of God in us, with entire Submiſſion to his Sovereignty and Dependence on his Grace; and then comes in the poor Love of good Men to us, their Eſteem,

Eſteem, Concern and Aſſiſtances, ſuperadded to their more precious Prayers to God for us.——The two firſt I wiſh you with all my Heart, in a more abundant Experience than you have ever had through your whole Life; and then I congratulate you upon what you do or may enjoy of the other, by the Favour of God to you.

I thank God for the Serenity and Calm with which (I hear) you poſſeſs your Soul, and Madam with you, a Smile of Heaven denied to *Job* in the Day of his Adverſity: And may you both continue to bleſs and truſt and reſign with one Heart and Voice, and mutually ſtrengthen each others Hands in God.—— "The reigning Love of God in a Soul (ſays Mr. *Henry*) is conſtant and firm, and will neither be drawn off from him by fair Means or foul, by Life or Death—it enables us to repel and triumph over Temptations from the Smiles of the World, and alſo from its Frowns: The Gifts of Providence cannot content a Believer without the Aſſurances of the Love of Chriſt in them, and in the Aſſurance of that the Loſs of theſe common Things can create no Diſcontent."

How, well therefore, do the *Ten Words* from *Sinai* cloſe, and ſhow that the *Finger* of God, wrote the *two Tables*, who knew the whole of Man's Duty and Happineſs "*Thou ſhalt not covet*, or as it is given us in the *New Teſtament*, "*Be content with ſuch Things as ye have, for he hath ſaid, I will never leave thee nor forſake thee.*

May my dear Friends be under the Conſolations of that unſpeakable Promiſe, enough to live upon in the Want of all Things; as God knew it to be enough for *Abraham*, and that his Servant would account ſo, when he appeared to him and ſaid, *Fear not Abraham, I am thy ſhield, and thy exceeding great Reward:* And again *I am God Almighty, walk before me and be thou perfect.*

Let Patience have its perfect Work—is one of the Glories of the Chriſtian Law: the Lord himſelf was made perfect in bearing ſo divinely the Things which he deprecated: In Conformity to the Son of God we muſt needs be perfect and entire, wanting nothing! And how rich

rich muſt he be that wants nothing! has all Things in God, by one Will with him! So it is that *Angels* themſelves have all Things and are full; and ſo was St. *Paul* too on Earth. But how ſhall we attain it?——the Way is plain and eaſy, by going to Chriſt for it; of whoſe Fulneſs we all may receive and Grace upon Grace! as it is written, "*ſtrengthened with all Might, according to his glorious Power, unto all Patience*, &c.

I am Your's,

B. C."

CHAP. IX.

The Doctor's private Life---- Marriages and Children--- Education of them---- His Character in ſeveral Relations ---- Family-Religion ---- Ejaculations ---- Cloſet-Devotions--- Sabbath-Sanctification---Trials, *&c.*

I COME now to write more particularly of the *Doctor's private Life*, and the Circumſtances of it—his Behaviour and Carriages.

§. 1. *Of his Marriages.*

Soon after his Return to *New-England*, and Settlement in *Boſton*, viz. on *June* the 5th 1700, he was married to Mrs. *Jane Clark* (Daughter of Mr. *Thomas* and Mrs. *Jane Clark*) with whom he lived for more than thirty Years.—She died ſuddenly *October* 26. 1731—On the Lord's-Day after her Funeral he preached from thoſe Words in *Lev.* x. 3.

10. 3. *And* Aaron *held his Peace.*† She was a pious, diligent, prudent, humble and prayerful Gentlewoman, a moſt tender and dutiful Wife, a loving and careful Mother, and a ſhining Example of Patience and Submiſſion to the Will of God under a Variety of ſore Trials, ſtrong Pains and long Weakneſſes.

It having pleaſed God to bring him into a State of Widowhood, I find a Paper whereon he wrote theſe Words; "It ſoon appeared to me that among the many virtuous ſingle Gentlewomen of the Town, Madam *Sarah Clark*, Relict of the Hon. *John Clark*, Eſq; muſt be the Perſon to make me and my Children moſt happy, if I married again. Her Piety, Gravity, Humility, Diligence, Cheerfulneſs, natural Love, (long ſince) to my Children, and theirs to her; * beſides her retired Way of living, and a ſmall worldly Eſtate free from all Incumbrance; all concurred, after Prayer to God for his Counſel, and the Advice of my neareſt Relations, to incline and move me to make my Addreſſes to her.

"God gave me a kind Welcome, and I hope, I have much to acknowledge of a gracious Providence preſiding over the Beginning of this important Step. And I humbly implore the Government and Guidance of Heaven in all that is to come, ſubmitting this great Affair to his Will, Glory and Bleſſing, and our mutual Comfort here, and Happineſs for ever.— "Now that I begin to look upon her as the deſtined Companion of my Life, and Sharer in all my Joys and Sorrows; a Meet-help to me (I hope) the few laſt Days of my Pilgrimage; I would ſet my ſelf daily to remember her in my Prayers and Thankſgivings to God; bleſſing him for her, for a prudent Wife is of the Lord; and begging him to bleſs her to me, and make me a Bleſſing to her, *&c. &c.*

† The ſame Sermon he afterwards preached at *Medford*, upon the Deceaſe of his Daughter *Turell*, and printed it, 1735. With another from 2 Sam. xii. 23. *I ſhall go to him, but he ſhall not return to me.*

* After the Death of a former Huſband, the Hon. and Rev. *John Leverett*, ſhe boarded ſome Time in the Doctor's Houſe.

The

The Doctor was married to her, *May* the 6th, 1732, and ſhe lived with him till *April* 24. 1744, when ſhe died after a long Languiſhment, and State of Infancy for moſt of the Year paſt, *Æt.* 72—On the Lord's-Day after her Funeral, he preached a Sermon from thoſe Words in 1 Theſſ. iv. 14. *For if we believe that Jeſus died, and roſe again, even ſo them alſo which ſleep in Jeſus, will God bring with him.*

Auguſt the 12th 1745, it pleaſed God in his moſt gracious Providence to lead him into a third and happy Marriage with Madam *Mary Froſt* of *New-Caſtle, New-Hampſhire*, Relict of the Hon. *John Froſt*, Eſq; who was a great Comfort and Support to him the two laſt Years of his Life. She ſurvives—a Gentlewoman of many amiable Qualities—But I may not offend her Modeſty, by enlarging on her Character here—

§. The Doctor had Iſſue by the firſt of theſe Gentlewomen only, viz. a *Son* born *Sept.* 1. 1704, who was baptized on the 3d, and named *Benjamin* after his Father.—The Child died on the 18th.— He had two *Daughters* who lived to be married and have Children, viz. *Jane* named after her Mother, who was born *Feb.* 25. 1708. She was married to the Compiler of this Narrative *Auguſt* the 11th 1726, and died *March* 26. 1735— She had four Children, but only one of them ſurvived her, viz. a Son *Samuel*, who died in about a Year and half after her, ſcil. *October* 8. 1736. Of this virtuous and ingenious Perſon the Publick has had a large Account in ſome *Memoirs* that were printed after her Death in *New-England*, and alſo in *London*, (chiefly collected from her Manuſcripts) by her Huſband, which were well accepted by the Pious and Learned at Home and Abroad.

The other Daughter named *Abigail*, was born *Jan.* 14. 1714,15, and married to Mr. *Albert Dennie* of *Boſton* Merchant, Sept. 1737.

She died after a long Languiſhment, *May* 17. 1745. She had three Children, but only one of them ſurvived her, viz, — a Son *John*, and this is the only

Lamp the *Doctor* left burning in his Houſe, at his Deceaſe.

And now I ſhall attempt ſome Hints of the *Doctor*'s Character in the ſeveral Relations of a *Son*, an *Huſband*, a *Father*, a *Friend*, a *Maſter*, &c. in all which he exhibited a Pattern worthy Imitation.

§. His *filial* Piety, Affection and Duty was eminent and known to all his Acquaintance. As he obeyed the Law of his Mother, whom God took from his Head (as has been before noted) about three Years after his Admiſſion into the College; ſo he ever paid all Reſpect and Reverence to his honoured Father, whoſe Life was continued down to the Year 1712. After the Decline of his Father's worldly Eſtate, he cheerfully afforded him all needed Aſſiſtance, and did every Thing that lay in his Power, to render his Age eaſy and agreeable. He expreſt this his filial Duty not only in kind Words, and tranſient good Deeds, but willingly bound himſelf, with his kind Brother in written Obligations for his comfortable Support; praying a gracious God to prolong his Life in the Increaſe of his Graces and Conſolations to him. Thus he was the very Reverſe of thoſe *Scribes* and *Phariſees*, whom our Lord taxes and faults for ſaying, *It is* Corban.†

In the Relation of an *Huſband*, he was moſt *complaiſant*, tender and affectionate.

Conſider him as a *Father*, he was wiſe and indulgent.

† Mark 7. 11.—*Corban* is a *Syriac* Word, and ſignifies *a Gift given to God*. Expoſitors obſerve, "That although the *Phariſees* did not deny it in plain Terms "that Children ought to relieve their Pa- "rents, yet they made a vile Exception from it, which if Children "pleaſed, might render it void.—A good round Gift to the Temple anſwered all filial Obligations for ever—Hence covetous and graceleſs Children oftimes denied their aged and reduced Parents the Aſſiſtances they needed. Vid. *Burkit* in Loc.

I dare not ſay, he did not exceed ſometimes in Point of Fondneſs and Solicitude for his Children. Their Welfare and Happineſs lay on his Mind continually: But then his firſt and chief Study and Care was to form them to Virtue, and train them up in the Love and Fear of the great God: For this he prayed, wreſtled, and agonized, and uſed all ſutable Means that a glorious Chriſt might take an early Poſſeſſion of them.

From meer Infants, he endeavoured to *train them up in the Way they ſhould go*: ‖ And for this End he was daily relating to them (as they could bear it) in the moſt *familiar* and *artful* Manner, the entertaining Hiſtories and Stories in the *Old and New Teſtaments*, together with the *Doctrines* and *Precepts* of our holy Religion, and he ſoon ſaw the good Effect of ſuch his Eſſays in the laudable Proficiency they made in Knowledge and Wiſdom.

As his *Daughters* grew in Years and Underſtanding, he would ſome Times write and ſend Letters to them from his *Study* of the Things of God, and of the common Buſineſſes of Life, of Learning, Wit, &c. in *Proſe* or *Verſe*, to theſe he expected Anſwers, and by them he ſoon diſcovered their Genius and Diſpoſition.*

And

‖ Prov. 22. 6.—Expoſitors have given us various Tranſlations and Senſes of this Text, more particularly of this Phraſe, *In the Way he ſhould go.* If it be literally tranſlated, it is, *Upon the Mouth of his Way.* In the Mouth, i. e. in the Beginning of his Way, as ſoon as the Child is capable of Inſtruction. Some underſtand it of the *Genius and Inclination of the Child*, which ought to be conſulted by thoſe who have the Care of its Education. *Vatabulus* paraphraſeth the Expreſſion, *in the double and doubtful Part of his Ways. Mercer, According to the Meaſure of his Way*, aſſuring us that the ſame Word in the Original, ſignifies both a *Mouth* and a *Meaſure.* And he makes this to be *Solomon*'s Meaning; that a Child muſt be inſtructed *according to the Meaſure* of his Capacity.—Vid. Dr. *William Hopkins*'s Sermon on the Text. Dr. *Colman* paid a due Regard to all theſe Tranſlations and Senſes put upon the *Words.*

* In a *Poſtſcript* to the *Memoirs* of his Daughter *Turell*'s Life, he humbly informs the World of his Care of *her* Education. He firſt talked into her all he could, in the moſt free and indearing Manner, and

And he lived (as he thought) to perceive the Grace of God in them both—in his eldeſt Daughter early and evidently—and in his youngeſt *many Months*, if not Years, before ſhe died. And " although (as he remarks upon the Succeſs and Fruit of theſe happy Methods) it cannot be pretended, that the like Endeavours will always be attended with the like Succeſs, yet it may be ſuppoſed they would very often, if Parents, with an humble Reliance on the Bleſſing of God, and Prayers for it, would go into them."

I find among other Particulars recorded by him, concerning his youngeſt Daughter *Abigail*, the following, *viz.* " She gave her ſelf to *Reading* from her Childhood, and ſoon to *Writing*. She wanted not a Taſte for what was excellent in Books, more eſpecially of a Poetical Turn or Reliſh, which ſoon appeared to be her favourite Turn. This run her too ſoon and too far into the reading *Novels*, &c. for which God in his righteous Providence afterwards puniſhed her by ſuffering her to leave her Father's Houſe, to the Grief of her Friends and the Surpriſe of the Town.

But a gracious God was pleaſed ſome Years after, to ſet this her Miſconduct in ſuch a *glaring* Light, as threw her at the Foot of ſovereign Grace and Mercy, for Humiliation and deep Repentance, Renovation and Forgiveneſs.

And long before her Death ſhe was apparently altered and changed by the Spirit of God, and increaſed in Grace, manifeſting great Humility and Reſignedneſs to

---

and then ſupplied her with the beſt Books of every Kind, ſuted to her Years and Inclinations, without making them a Taſk and Burthen. His next Care was to teach her to read his *Hand*, and then by writing to her, in a Manner becoming him, and proper for her, he inſinuated himſelf more and more into her Affections, and increaſed her Reverence of him, and Deſire of his Eſteem. The Way to merit and obtain that, he let her ſee was by a prudent, humble, virtuous and religious Conduct, upon the Principles of Chriſtianity, and the Fear of God, and a Deſire to pleaſe her heavenly Father.

the

the Will of God. Her Death had all the Calm and Peace in it one would deſire.

I was preſent, and prayed with her while dying, and well remember when her Father ſpake to her (a few Moments before ſhe breathed out her Soul) of the holy Angels being the Convoy of happy Spirits— She made an Effort to utter ſome Lines of one of Dr. *Watts*'s Hymns (moſt, if not all of them were long before treaſured in her Memory)

Take me *Uriel* on thy Wings,
And ſtretch and ſoar away,———

The two laſt Words ſeemed to die on her Lips, and after a few eaſy Gaſps ſhe expired.

His paternal Care deſcended to his Grand-Children. He wrote to his Daughter *Turell*'s little Son of ſix Years old.— Upon her Deceaſe, he has theſe Words in a Letter to me—

April 14. 1735.

" God Almighty, the God of *Abraham*, *Iſaac* and *Jacob*, bleſs my dear Grand-Child—I charge you my dear Son, to govern my dear Grand-Son, with a ſtrict and tender Care for his ſpiritual and everlaſting Good.

I leave him this my dying Charge and Bleſſing, " Lord! may he live in thy ſight! and know thee the God of his Fathers, and ſerve thee with a perfect Heart! and to this End ſeek thee early and with his whole Deſire."

He alſo ſealed up *two Copies* of the *printed Remains* of his Daughter in which are found the following Charges and Counſels.

" *My dear Child*, *Boſton*, June 8, 1735.

Your Grand-father *Colman*, who loved your excellent Mother, and now loves you the only Branch from her, like his own Soul, ſeals up theſe two Copies of the Memoirs of her Piety and Ingenuity, for your uſe when you come to Years of Underſtanding, for you carefully to keep for your Children if you live to have any, to preſerve the Memory of your Mother to you and them.

You

Your Grand-father does not expect to live to ſee you grown up, and therefore now leaves with you this his dying Charge, to know and love the Lord God of your Father and Mother, and to fear and ſerve him with all your Heart and Soul, all the Days of your Life; and like your dear Mother to give your ſelf up to God in the Days of your Youth.

My Prayer for you is that a double Portion of that good Spirit which adorned and ſanctified your gracious Mother and has reſted on your—Father and his Father, may be your Inheritance.

Often read over theſe her living Remains, and beg of God his Holy Spirit to make you aSon worthy of ſuch Parents and Anceſtors.

You will find that your Mother's Deſire was to dedicate you to the Service of Chriſt in the Work of the Miniſtry; and my Hearts deſire and Prayer to God is to incline you to, furniſh you for, and uſe you in that bleſſed Service. But if God otherwiſe incline and diſpoſe you, yet I charge you to devote your ſelf to be his only for evermore, to ſerve him in your Generation according to his Will, to deſire to be a Bleſſing in your Place, and to take Care of your own Soul, and of the Souls of your's.

And now, my Son, the Lord be with thee and proſper thou! God Almighty bleſs thee and keep thee! the Bleſſing of *Abraham* be to thee and thy Seed! and the God of *Abraham* be thy Shield and exceeding great Reward; and the Fear of thy Father and Mother, be thy God and Fear forever and ever. *Amen.*

So prays your mourning, dying, loving Grandfather for you and bleſſes you, now in the Day when your Mother is taken up from you; of whoſe Virtues and Graces, may you always be ſeen a true and worthy Heir.

B. C——"

His dear Grand-ſon *John Dennie (Spes ſola)* he daily inſtructed, charged and prayed over in like Manner, and committed to the Care of God's kind Providence and to the keeping of his ſpecial Grace. — To

To others, his *Relations* by *Conſanguinity* and Affinity he was ſingularly affectionate and kind; ready to lay himſelf out on all Occaſions for promoting their ſpiritual and temporal Intereſts, oftentimes he ſtraitned himſelf in ſerving ſuch of them as were reduced to a State of Indigence; and next to the Conſolations of God's Spirit and Grace he was their greateſt Pleaſure, Support and Comfort both in his Youth and Age.

He was alſo a *ſincere* and *uſeful Friend* to all ſuch as he profeſſed any Friendſhip to; and extended his Benevolence and Beneficence to their Friends.—The numerous Perſons recommended to him by his Friends here and from abroad were ever kindly and generouſly received, entertained counſelled and adviſed &c. — In Return for which good Offices there are many Letters of Thanks found. — And if the Number of Perſons whom he ſerved by Letters of Recommendation and other-ways was to be told it would ſurpriſe the Reader. — Few Perſons of Figure of later Years have travelled to *Europe* without ſeeking and obtaining Favours from him — And thoſe who have gone from us *in Forma Pauperis* were with an equal Forwardneſs commended to his Friends and Correſpondents. And yet it muſt be confeſſed that he was ſometimes too ſudden in contracting Friendſhip with Perſons and truſted them too far without ſufficient Trial, being ſtruck with their plauſible Addreſſes in Word and Writing who after they had anſwered their own Ends, ſoon treated him with a criminal Indifference &c. *Ah! 'Tis an ungrateful World we live in!*† The

† The Ancients had a moſt excellent Emblem whereby they uſed to expreſs a true and ſincere Friendſhip, they pictured it in the Shape of a young Man, very fair, bare-headed, meanly attir'd; on the outſide of his Garment was written *VIVERE ET MORI*, and in his Forehead *ÆSTATE ET HYEME*: his Breaſt was open ſo that his Heart might be ſeen, and with his Finger he pointed to his Heart where was written *PROPE LONGE*. But ſuch faithful Friends (ſaith *Biſhop Morton*) are in this Age all (or for the moſt part) gone in Pilgrimage, and their Return is uncertain.

CAMER, *oper.*
WANLEY *Pag.* 168—

The *Doctor* was a gentle and compaſſionate *Maſter* to all his *Servants*, whether they were bought *Slaves* or *hired* into his Employ——He carefully ſaw to it that they had every Thing neceſſary for their Comfort and even for Delight.——Such as lived with him any conſiderable Time are Witneſſes of his wiſe Inſtructions, Counſels, Admonitions, Reproofs &c. He condeſcended to teach his Negroes in Perſon (dull and ignorant as they came) to read; and catechiſed them; and was ever dropping ſome good Sentence to inſtruct and help them.—— And with a moſt diſtinguiſhed Humanity miniſtered to the meaneſt of his Houſhold when ſick.

§. And this leads me to write of other his Excellencies as *Head* of a *Family**———

He did all that lay in his Power that all that belonged to his Houſe might be alſo of the Houſhold of Faith. He ordinarily had his ſett Hours for Family Devotion and Inſtruction.——For the laſt *Twenty Years* of his Life (and I ſuppoſe before) it was his Practice to read the ſacred Scriptures Morning and Evening with large Paragraphs of Mr. *Henry*'s or *Burkett*'s Annotations on them before Prayer: And his Prayers (the *Matter* of them) was chiefly taken from the Portions read.—— Yet he never forgot the ſpecial Condition and Circumſtances of his own *Family* and *Flock* or of his *abſent* Friends and Relations, the *Town*, *Country*, *Nation* and the *Proteſtant Intereſt* abroad in the World. He was very particular on the Face of divine Providence toward all and each of theſe.——And ſometimes he would diſcourſe largely to us on the Chapter read after Prayer.——He ſeemed greatly affected in the Time of reading, and made his *Pauſes* and often found ſomething new and *ſtriking* in the Oracles of God.———

I ſhall give but one Inſtance of many, and that is mentioned by himſelf in his Funeral Sermon on the Honourable Mrs. *Frances Shirley* 1746.

* See his Treatiſe on Family Worſhip printed in 1728.

" I

" I can never (ſays he) forget, how as I was once reading the 6th Chapter of the Prophet *Zechariah*'s Prophecy in my Family, thoſe Words in the 8th Verſe † ſtruck me with a marvellous *Light* and Force, " *Behold theſe have quieted my Spirit*: repreſenting to me the perfect *infinite Complacency* which the Soul of God has in all *Events* of his Providence, which are all and every one of them altogether *ſuch* as they ſhould be; the full Accompliſhment of the everlaſting *Purpoſes* of his own Wiſdom, Holineſs and Grace; wherein therefore the Holy Spirit of the Lord muſt have everlaſting *Reſt and Quiet*, Pleaſure and Satisfaction. Can there be a more calming, quieting Conſideration than this to the Spirit which God has made and ſanctified! has made to *govern*, and to be in Subjection unto his own holy, perfect and bleſſed Will: " *Behold theſe have quieted my Spirit*: And what quiets the Spirit of the Lord ſhould quiet *ours*; and *will* do ſo, if we deſire to be *holy, wiſe and good* as He is."

Such Perſons who have been much in the *Doctor's* Company have often ſeen and known (if any external Signs can indicate it) " That he was abundant in *Ejaculatory Prayer*: How would his Eyes and Hands be lifted up to Heaven, on hearing of the Diſpenſations of God's Grace and Providence? And in his latter Years, his devout Thoughts and inward Breathings were frequently vented in pathetic Expreſſions of Humiliation and Praiſe on one Occaſion and another.

There are not indeed ſo many *Particulars* recorded of his Cloſet and ſecret Devotions and Communion with God, as is wiſhed for; and thoſe that are found have ſuch a Relation to Family-Circumſtances and other Grievances, as the Publick is but little concerned in, and therefore muſt be omitted: Nevertheleſs, on juſt Grounds we may aſſert, " That he ſpent much Time in Self-Examination, Supplications, Interceſſions, and Renewals of Covenant—

† The *Doctor* ſoon after reading this Chapter in his Family, preached ſome excellent Sermons on the Text and Context.

Such important Duties he preſſed with all Earneſtneſs on his Children and others, not only from the ſacred *Deſk* (as what he preached and printed abundantly proves) but alſo in his private Letters and Viſits and Applications to Souls.—'Tis probable, he deſigned, as is ſaid of the Rev. Mr. *John Shower*, "That the chief Tranſactions between God and his own Soul ſhould remain a Secret."

However, I find him ordinarily taking a religious Notice of the Return of his *Birth-Days*, and compoſing and preaching Sermons ſutable to the Occaſion.

I ſhall offer the Reader two or three Records, made of Incidents and Occurrences, by which you may judge of his good Spirit and Frame of Mind, under Providences.

Upon his Removal from his Houſe in *King-Street* to his new-built Houſe in *Brattle-Street*, May 1715, he wrote this Meditation, "It was a very pleaſing and inſtructive Sight once to me in a far diſtant Land, where a Perſon of Honour and Riches was building a ſtately Houſe for himſelf and his Family, but at once he took off the Workmen to build himſelf a Vault or Tomb to be buried in. It becomes us ever to keep in Mind, and lay to Heart, the Remove that we muſt ſoon make to our Grave.—A convenient Houſe, an eaſy Bed, and agreeable Relatives, are among the valuable Comforts of this Life. When we are building to our ſelves *pleaſant* Houſes to live in, we ſhould all the while be thinking of the darkſome Houſe or Place, where our Bodies will ſhortly be laid: And when we enter into our *new Habitations*, or after we are *ſettled* in them, the ſame Thought muſt ſtill abide with us. We muſt not entertain a Thought of living long; and muſt be willing and ready to go, and to leave our new-built Houſes as ſoon as God calls us away. They are only to be uſed as *Accommodations* for us in the Way unto an *everlaſting Habitation* and Houſe eternal.— We may not ſet too much by an Houſe on Earth, but ought to raiſe our Affections to Things above, &c.—We ought to ſerve God in our Houſes—This was *Joſhua*'s holy Reſolution, *As for me and my Houſe, we will*

will ſerve the Lord! And this was *David*'s, Pſal. 101. *I will walk within my Houſe with a perfect Heart*, &c. Surely we ought, under the outward Smiles of Providence upon us, to be renewing the Conſecration of our ſelves and all that we have to the Service of God; we ought like *Abraham*, to charge our Houſholds and our Children after us to keep the Way of the Lord. We ought to *worſhip* God in ſecret, in our Cloſets, and we ought every Day to pray to, and praiſe him in our Families: We ought to read his holy Word, and meditate on his Law, and teach it diligently to our Children, and talk of it when we ſet in our Houſe, when we lay down, &c. Thus we muſt write as it were upon the Poſts of our Houſe, and our Gates, *Deut.* 6. 7, 9.— Our Houſes ſhould be *Bethels*, little Churches for the Practice of Piety, and the Exerciſes of Devotion therein, that the Apoſtle's *Salutation* may reach us, *Rom.* 16. 5. *Greet the Church in their Houſe.* With theſe and ſuch like Meditations, I can truly ſay, I have been building, and would now enter into my new and pleaſant Habitation: May they abide and dwell always in my Soul, that thus I may there dwell the few remaining Days of my frail Life."

As he wrote and printed Sermons, Meditations and Letters on the great Earthquake in the Year 1727, ſo I find him making the following Record of that which happened on *June* 3d. 1744.

" In the Midſt of Singing, in the Morning Exerciſe, being the Lord's-Day of our holy Communion, a great Shock of an Earthquake terrified the Congregation, and broke off the Worſhip; all roſe up, many ran out of the Houſe, Women and Children cried out, &c.— But it pleaſed God to enable me to riſe up and take the Pulpit, and with great Compoſure and Sedateneſs, and an unexpected Flow of ready Words to ſtill and quiet the Aſſembly; who all earneſtly liſtned to me, and I went on and finiſhed the Exerciſes, and adminiſtred the Sacrament of the Lord's-Supper with the greateſt Solemnity, Propriety, Fulneſs and Brevity I had ever experienced. — *Laus Deo.*

On

On *Dec.* 31ſt 1743. He writes in his Almanack, "I thank God, I have been enabled to go through a World of Work ſince Mr. *Cooper*'s Death; and now am preparing for a ſorrowful New-Year's-Day; and if it be my dying Year, I commit my Soul, and the Flock, to the great Shepherd—the everlaſting Father."

Before I finiſh theſe Sections, I cannot but in Juſtice mention the high Regard, the *Doctor* paid to the *Chriſtian Sabbath* *— He mentioned it oftner in his Prayers and Sermons, and preſſed the due Sanctification of the Lord's-Day, beyond any Divine I have ever known.†

He ever manifeſted his Mindfulneſs of it, and Joy at its Approaches, in his Morning-Prayer on Saturday, began it in the Evening, ‖ and was truly in the Spirit in his own Houſe, as well as God's.— And although he preached in the Forenoon to Wearineſs, he not only ſoon retired to his beloved Study for Devotion, but alſo ſometimes read and inſtructed his Family in the Time of Intermiſſion—And in the Evening did often repeat his Sermon; and with great Fervour and Enlargement, lead in the religious Duties of the Family, as he has directed others in his Treatiſe of Family-Worſhip.

Moſt Company gave him Uneaſineſs and Diſturbance on the Lord's Day.— He uſed to invite and admit Perſons (for Conference in the Evening) when he firſt ſettled in *Boſton*, but found ſuch Inconveniences attending it, that he was obliged to deſire his Friends to viſit him at other Times.

§. He paſſed through many ſore Trials and Temptations in the ſeveral Stages of Life (ſome of which have been already recorded in this Narrative) I ſhall only curſorily

---

* *Sint Oculi, manuſque Veſtræ*
Toto illo die ad Deum expanſæ.

† Vid. His Sermons entitled, the Doctrine and Law of the Chriſtian Sabbath— His large Preface to the Rev. Mr. *Homes*'s Treatiſe on the Sabbath—His Manuſcript Sermons are full of the Sabbath.

‖ According to the laudable Practice of ſome of the moſt eminent Fathers of *New-England*.

mention

mention a few more of them. He ſometimes ſuffered by the *Tongues* and *Pens* of angry and unreaſonable Men for his zealous Eſſays to ſerve the beſt Intereſts of his Country, and the Churches of Chriſt.† Good Men alſo of narrow and contracted Spirits, ill treated him on Account of his Catholiciſm. Under ſuch petty Perſecutions he was an Example of Patience, and inſtead of revenging Injuries (when it was in his Power) he laid himſelf out to do all the Kindneſſes he could to his Adverſaries. This might be ſhown in numerous Inſtances.*

There have been Times wherein he has been in ſtrait Circumſtances, and met with moſt grievous Diſappointments in worldly Matters, and this too after his Expectation had been long riſing; and ſome peculiar Family-Afflictions lay heavy upon him, and bruiſed the *Heel* of his Life. But all that ſeems further needful to be added under this Head, is a Record of his Behaviour under God's Viſitations of him by Sickneſs, and calling for the precious Lives of ſuch as were dear to him.

Since my Acquaintance with him, he was divers Times viſited with acute and threatning Maladies, and had the Sentence of Death within himſelf— But with what Conſtancy and Serenity, Tranquility and Peace, profound Reſignations to the divine Will, and Humiliation under the Hand of God, and unſhaken Hope and Truſt in his great Saviour, were they all entertained?— He ſpake to his Friends that viſited him in the Language and Spirit of *David*, "*I have ſeen an End of all Perfection.*†—*I go the Way of all the Earth.** And when (by his Deſire) we have been praying with him, and committing him to God, a Ray of the excellent Glory has

† Many Libels (fraught with Scorn, Contempt, and Reproach of Lies) were thrown into his Yard and Garden from Time to Time.

* I mean not to inſinuate here, that the Doctor was not ſometimes ſudden and high in his Reſentments of real and apprehended Injuries— for his natural Temper was quick and haſty, and he had the Infirmities as well as Sanctity of an *Elijah*.

† Pſal. 119. 96. * 1 Kings 2. 2.

appeared

appeared on him, and his inward Satisfaction and Joy has diſcovered it ſelf by a loud *Amen.*

§. His Graces were alſo tried in the oftenSickneſſes and Deaths of his loved Wives, Children, Grand-Children, &c.— of which the Reader has had ſome Notices already. His Behaviour, and writing on theſe Occaſions follows.

All may ſee and read his truly Chriſtian Deportment under the Death of his Daughter *Turell* in the Sermons, &c. publiſhed to the World.

On the Sickneſs and Death of a dear Grandſon, he writes,

" The Lord prepare us for his holy Will, and the Child for his everlaſting Mercies. Help us by Faith to reſign and commit it, *Amen* ; and yet ſpare it to us, if it may be for his Glory.

I am your Father and Brother in Tribulation, and in the Kingdom and Patience of Jeſus Chriſt. Your Love and Affection, will I think, be my higheſt and only Conſolation, under the paſt breaking Bereavements, after the Conſolations of the Grace and Spirit of Chriſt, which are internal and ſanctifying. I am going from you very ſoon. O might I no more be called to bury Children, but as God will, if it may be for his Glory. Pray for me, for I am weak ! Lord, help me, for I am broken ! So commending you to the Love, Grace and Conſolation of your Father in Heaven, I remain your ſecond unworthy earthly Father &c."

Immediately after the Death of his Daughter *Dennie*, he wrote theſe Words.

" Father thy Will be done ! Thy Name be ſanctified. Glorify thy Grace in me, that I may glorify thee.— Who am I Lord, and what is my Father's Houſe, that thou haſt brought me hitherto.—My *Turell* died in Fear, who never offended any one, and if ſhe knew her own Heart, had a Thouſand Times given herſelf to God. My

My *Dennie* dies in Peace and Tranſports, that had made the greateſt Breaches on me, and had given Scandal and Offence to all in Point of filial Duty.†— The Grace of God is free and ſovereign. He has Mercy becauſe he will have Mercy.

Scarce any Thing touched the *Doctor*'s Soul more nearly than the ſudden Death of his dear *Colleague*, the Rev. Mr. *William Cooper*.

When he was lying under the deadly Symptoms of a *Lethargy*, the Doctor made and wrote his Supplications to Heaven for his precious Life, in the Cloſe of a Sermon preached * on *Monday* Morning to a reverend and ſorrowful Aſſembly, who early and earneſtly came together, to humble themſelves and cry to God to ſpare and heal him.

After Mr. *Cooper*'s Death (which was the next Morning) I find ſorrowful Mention made of it in divers Papers of Addreſſes to the Church, and Supplications to Heaven; all ſhowing how deeply his Spirit was affected by this ſore Stroke of Providence, and alſo the holy and wiſe Improvement he made upon it.

The good and juſt Character of this excellent and valuable Servant of God may be ſeen publiſhed in a Sermon preached by Dr. *Colman*, the Lord's Day after his Funeral, from thoſe Words, John xi. 35. *Jeſus wept*; and dedicated to the honoured Committee of the Congregation. ‖

---

† The Reaſon of my recording theſe and other Things of Mrs. *Dennie* here, is, her Father's known Deſire, that the World ſhould know ſomething of her and them.

* From Acts 9. 34. Eneas *Jeſus Chriſt maketh thee whole.*

It has been obſerved to me, by ſome of the moſt intelligent of his Congregation "that under, and after the heavy and repeated Calamities and Sorrows laid upon him in later Times, he appeared more animated, enlivened and brightned in his Publick Exerciſes.

‖ This Character I purpoſed to have inſerted at large in this Narrative, according to my Promiſe of a more particular Account, in Pag. 51; but leſt this Work ſhould exceed the propoſed Limits, it muſt be omitted.

CHAP.

CHAP. X.

The Doctor's Mindfulneſs of Death ---- The Time and Manner of his Withdraw and Departure.

DR. *Colman*, like his great Maſter Chriſt Jeſus, was ever mindful of the Hour of his Death; and often ſpake of it in his Prayers, Preaching,† Converſation and Letters * to his Friends.

His tender Conſtitution and often Infirmities from his Youth ‖ up, together with many ſudden and threatning Shocks on his Health by *acute* Diſeaſes, were earneſt and quickning *Memento's* to him of his Frailty and Mortality; and theſe he wiſely improved to a moſt ſerious and diligent Preparation for his great Change; and alſo as powerful Incitements to Faithfulneſs and Induſtry in his miniſterial Work.

A *Saying* of the renowned *Baxter*, was often in his Mouth, and ſometimes quoted by him in his Sermons, *ſcil.* "I often reflect with Pleaſure on the Goodneſs of God through my Life, that by a weak and dying State

† Vid. His Sermon from *John* 9. 4. on the Rev. Meſſrs. *Brattle* and *Pemberton*'s Death, printed 1717.— Alſo his Sermon before the *General Court* 1736, from *Zech.* 7. 8, 9. Wherein he has theſe Words, "I ſuppoſe this may be the laſt Exerciſe on a publick Occaſion I may dare to undertake. I have ſtirred up the Gift that is in me, as a Candle in the Socket will now and then flaſh up. Regard what I have ſaid as ſome of the laſt *Words* of a true and faithful Friend to the civil and religious Intereſt of this People. In a Sermon from *Pſalm* 138. 2. printed 1732, he gives his dying Charges to Miniſters and People.

* It would be endleſs to quote Paſſages from his Sermons or Letters.

‖ In which Reſpect it might be ſaid, *Anima Galbæ male habitat.* A Phraſe the Doctor often uſed.

of

of Body, I have been kept ſtudying, praying and preaching like a dying Man for *Thirty* Years together." A conſtant inwrought Senſe of our ſtanding on the Borders of Eternity, is one of the moſt effectual Motives to our Zeal and Diligence in the ſacred Work, and it is alſo of eminent Uſe to direct us what Studies and what Labours to purſue, and which to neglect.

About the Time of his preaching Funeral Sermons on the Deaths of the Rev. Dr. *Cotton Mather*, and the venerable Mr. *Solomon Stoddard* † of *Northampton*, at the publick Lecture in *Boſton*, he found himſelf ſo languid and ſpent that he expected daily to depart— When he was helped home from one of thoſe Exerciſes, he fainted in his Study, and ſpoke to us of ſoon following thoſe Worthies of our *Iſrael*, to the eternal World— And agreeably to ſuch Apprehenſions and Impreſſions, he took Care to ſet and keep his Heart and Houſe in Order, and *died daily* *— But a gracious God had more Work for him to do, ſome great and ſpecial Services for his Name and Churches, and Poor among us, which have been at large related in the preceeding Chapters. After this his Health grew firmer for a conſiderable Number of Years, and he was brought to his End by a meer gradual Decay. As it has been obſerved of the great Mr. *Locke*, "That by a *conſtant Temperance*, he preſerved a very weak Conſtitution to an Age very few attain unto" So under Providence, the Age of Dr. *Colman* may be aſcribed to a nice Care about, and a diſcreet Uſe of thoſe Things which *Phyſicians* call *Non-Naturals*. ‖

He had that great Favour of God granted to him, which ſome eminent Lights of the Church have earneſt-

† The Sermons are both printed in the Years 1728, and 1729.

* He ever kept a *Will* by him that he might not have the Trouble and Anxiety of tranſacting worldly Matters on a dying Bed.

‖ "Things that enter not into the Nature of Diſeaſes, though they are Cauſes of them, *viz.* Air, Meat, Drink, Sleep and Watching, Motion and Reſt, Retention and Excretion, and the Paſſions of the Mind.——*Bailey*.

ly desired, *scil.* "Not to outlive his Work and Usefulness." God highly honoured him, by enabling him to preach constantly on Lord's-Days to his *Seventy-fourth* Year with very little Abatement of his former Vigour and Agreeableness—Thus his Day and his Work ended together.*— A long and bright Course! and that Promise was eminently made good to him, "*Those that are planted in the House of the Lord, shall flourish in the Courts of our God*:—*They shall still bring forth Fruit in old Age, they shall be fat and flourishing*; *to shew that the Lord is upright.*†—" He was brought slowly and safely to Heaven" as Dr. *Bates* says of Mr. *Baxter*—*Serus in Cœlum*—

No remarkable Symptoms appeared of his Dissolution being at Hand, until a few Days before he died— He mentions one in a Letter (the very last I suppose he ever wrote, whether sent or not, is uncertain) to his honoured Friend and Correspondent Dr. *Benjamin Avery*, the rough Draught of which is found dated, *August* 26. 1747 (three Days before his Death) wherein are these Passages, *scil.*

---

* The Doctor preached the very Sabbath before he died, from Psalm lxvi. 3. *Say unto God, How terrible art thou in thy Works!*

In the Year 1737. He desired to be excused from frequent Visiting the Sick and the Administration of the Sacraments.— But he often performed both these Services afterwards, in particular after the Death of his Colleague.

† Although he often complained both in publick and to his Correspondents of his Memory and other Mental Powers failing, yet but very few Traces of such a Debilitation were discernable in any of his Performances.

——— *Nec tarda Senectus* ———
Debilitat Vires Animi mutatve Vigore.

As good a Judge as most in the Nation writes thus to him *March* 18. 1745.

"Notwithstanding your Complaints, I see no Marks of your declining Strength in your Letters. Your Imagination seems still very lively, your Judgment solid, and your Manner of expressing your Sentiments quite clear, distinct, methodical and sprightly.

May your Health, your Talents and Capacity for extended distinguished and uncommon Usefulness be long indulged to you, and particularly may your Ministerial Labour be crowned with the most desirable and abundant Success.——

B. A.

"Most

" Moſt honoured Sir,

I once more ſalute you before I die. The Humours long reſting in my Feet, have taken a ſudden Turn upward to my Breaſt; and whether I ſhall be able on the Verge of *Seventy-four*, tender and aſthmatick from my Youth up, to ſerve the Flock to whom I have not failed yet in my weekly Miniſtrations; or to ſerve my Country again by my late failing Correſpondence with you and others, is with the God of my Life.

The laſt Effort I have made for the Service of my Country and Nation, and the Churches here, and with you, and we are one in CHRIST; is in the incloſed Letter to the Honourable Sir PETER WARREN, which I have lately forwarded to him, and if he have not received it, I leave it open for your Reading, and putting a Seal to it; and if you think it of Importance enough to diſcourſe with him upon it, and ſtrengthen his Hand in God, by your generous chriſtian Manner of Addreſs, I hope it may be of publick Advantage to the *Britiſh* Kingdom and Provinces, the Religion of JESUS which you have been ever and highly ſerving; and may you live on to ſerve by the Will of God.

Salute from me our honoured Friend Mr. *Palmer*, to whom I even wiſh to have communicated every worthy Endeavour for publick Benefit to State or Church: And when you ſee Dr. *Watts* or Dr. *Guiſe*, ſalute them from me; to whom I have not failed to write, if the *Enemy* do not intercept, *&c. &c.*†

Thus this Friend, Ornament and Glory of *New-England* expiring wrote.

And while ſuch evident Symptoms of Death were upon him, he viſited and took leave of ſome of his near Relatives and ſpake to them of his Deceaſe.

Even the Day before he died he received Company

† The Letter referred unto——To the Right Honourable Sir *Peter Warren* ſhould have been inſerted if a Copy of it could have been found.

at

at Home.——Mrs. *Colman*'s Son, *Charles Froſt* Eſq; with his Spouſe arrived from the Eaſt-ward to pay a Viſit, whom he welcomed with his uſual Complaiſance: But told them withal (after the firſt Salutations were over) "*That they were come to ſee him die.*"† He ſpent the Evening religiouſly and pleaſantly with them, and about the Hour of Eleven waited on them to their Chamber, bleſſing them and wiſhing them a good Repoſe. Then returning to his own, he endeavoured to compoſe himſelf to Reſt, but had little Sleep. However, he roſe in the Morning as uſual, but rather more feeble than on the preceeding Day, and about the Hour of Nine or Ten *A. M.* after a little faint Turn or two expired in an happy *Euthanaſia*. God kiſſed away his Soul (as the Jews expreſs it.) * Thus he was favoured with a kind of *Tranſlation*, and his Spirit conveyed on the Pinions of Angels to the Paradiſe of God, the *Hades* of the Bleſſed to adorn the Heavenly World. ‖

Hereby our Glory is thinned, and a ſplendid Part of the Beauty of our *Iſrael* fallen, or rather aſcended!

His ſurviving Brethren with the Sons of the Prophets will be looking up and crying after him as *Eliſha* after *Elijah*, My Father, My Father, &c. ‡

All *New-England* is called to mourning on this ſolemn Occaſion, as *Iſrael* was for their *Moſes*, their *Aaron*, their *Samuel*, &c. and ſhould pay all due Honours to his Remains and Memory, as to a *Jehoiada* of whom it is ſaid—He had done good in *Iſrael*, both toward God, and towards his Houſe. ‖‖

† He alſo ſpake to his Colleague (in the Evening) with a Countenance that ſhewed how perfectly reconciled he was to the Thoughts of Death; "whether any Thing can remove the Diſorder I am under I know not. I leave it with God."

* *Sicce detur nobis Vivere, ſicque Mori.*

‖ When all Things are in readineſs for our Removal out of the World, it is a Priviledge to be ſpar'd the ſad Ceremony of parting, and all the Pains and Struggles of feeble Nature. Mrs. *Rowe*'s Life.

‡ 2 *Kings* 2. 12. ‖‖ 2 *Chron.* 24. 16.

We

We have often (of late Years) been called to utter our Sorrows, upon ſeeing the Execution of that divine Threatning, " *For behold the Lord, the Lord of Hoſts, doth take away— The Prophet, and the Prudent, and the Ancient—and the eloquent Orator.*†—Which brings to my Mind a Saying of the great Mr. *Howe* (in a Dedication of a Sermon upon the Deceaſe of the Rev. Mr. *Matthew Mead*) " *Such excellent Perſons leave this World ſo faſt, that it grows a more difficult Choice, with whom to live, than with whom to die!*"

May a double Portion of the Spirit of Piety, Induſtry, Fidelity, Candour, Catholiciſm, Generoſity, Charity, &c. which eminently dwelt in, and was exerciſed by this deceaſed Servant of God reſt upon, and be increaſed to all ſurviving Miniſters through the Land, and Chriſtian World :—And particularly on the dear young Paſtor of that Flock of Chriſt, to whom our Reverend Father ſo long miniſtred.

And may this Breach (wide as the Sea) be ſoon repaired by our glorious Mediator, JESUS, with whom is the Reſidue of the Spirit (and all needful precious Gifts for his Church) by fixing ſome eminent Man of God over the Congregation, in whoſe Light, Influence and Uſefulneſs, they and all *New England* may again and long rejoice.

May the God of all Conſolations abound in his divine Supports and reviving Comforts to all bereaved Relatives and Friends : And in ſpecial Favour take up in the Arms of his Providence and Grace, the dear and only remaining Branch, and ſo form, and furniſh, and ſpirit him for Service, in his Generation, that he may adorn the Memory of his great and good Grand-father.

May the honoured and bereaved Church and Congregation in *Brattle-Street* (for whom the Deceaſed ever expreſſed the higheſt Eſteem and Honour, the tendereſt

† *Iſa.* iii. 1, 2. Several aged and excellent Miniſters have lately died, and ſeveral younger Ones alſo.

Love

Love and Affection, both in his Youth and Age, and to whom by his Will, he bequeathed a ſelect valuable Number of Books out of his Library, for the Uſe of their Paſtors in all Times to come, beſides a Sum of Money for their Poor,) *Remember them which have had the Rule over them, who have ſpoken to them the Word of the Lord, and follow their Faith, conſidering the End of their Converſation.*

It is not my Province *here* to exhort, counſel and direct you— Yet permit me to ſay, your excellent Paſtors (now with God) ſpeak unto you in their many uſeful Publications (left in your Hands) with all Wiſdom and Pungency.

Some Paragraphs, eſpecially in the late Dedication and Addreſs made to you before the Sermon on the Death of your firſt honoured and beloved *Cooper*, which is in your Hands, are recommended to your ſerious Review.

If any ſhould enquire concerning the *Perſon* of Dr. *Colman*, in what Kind of *Body*, this bright and holy Soul was lodged ;

His Form was ſpare and ſlender, but of a Stature tall, and erect above the common Height ; his Complection fair and delicate ; his Aſpect and Mien benign and graceful ;* and his whole Appearance amiable and venerable. There was a peculiar Flame and Dignity in his Eye ; which he could ſoften and manage with all the Beauty and Force of Oratory : but ſtill natural, and without the leaſt Affectation. Wiſdom and Grace made his Face to ſhine ; eſpecially while praying or preaching, when we beheld him, like another *Stephen*, *his Face as it had been the Face of an Angel.*† And his neat and clean Manner of Dreſs, and

* *Vultu et Sermone benigna.*

† A reverend and worthy Brother, who was ſo kind as to ſend me ſeveral fair Lines towards perfecting the above Deſcription of the Doctor's Perſon, writes, " I have ſeldom ſeen or heard him in the Charms of his Pulpit Attitude and Utterance, without raiſing in my Mind,

and genteel, complaiſant Behaviour, Politeneſs and Elegance in Converſation, ſet off his Perſon to the beſt Advantage.

His *Picture* drawn in the Year 1734, by the greateſt Maſter our Country has ſeen, Mr. *John Smibert*, ſhows both his Face and Air to Perfection: And a very conſiderable Reſemblance is given us in the *Metſotinto* done from it by Mr. *P. Pelham*, which is in many of our Houſes.

To finiſh this lovely and ſublime Character, we ſhall conclude with the publick Honours done him before the Fathers of his Country, on the Commencement after his Departure, in the Oration of Mr. HOLYOKE, the Reverend and Learned Preſident of *Harvard* College, at the Cloſe of the Academical Acts.

——" Finem ideò facerem, niſi quòd Morem juxta " Societatis noſtræ ſolennem, Viros illos præſtantes, Quo- " rum Obitu, et Populus et Eccleſiæ, Societaſque noſtra, " Damnum lethale proximo Anno ſuſtinuêre (Paſtorum " nempe Eccleſiarum quarundam Nov-Anglicarum) " Meum commemorare foret; Viros ſcil. Reverendos " Dom. Joſephum Lord Chathamenſem, Dom. Samuelem

---

Mind Sir *Richard Blackmore*'s fine Lines on his Orator *Tylon* which ſeem made on Purpoſe for the Doctor.

——Whoſe charming Tongue was never match'd,
A ſacred Man, a venerable Prieſt,
Who never ſpake and Admiration miſt.
He ſeem'd expreſs on Heaven's high Errand ſent,
As *Moſes* meek, as *Aaron* eloquent.
Nectar divine flows from his heavenly Tongue,
And on his Lips charming Perſwaſion hung.
When he the ſacred Oracles reveal'd,
Our raviſht Souls, in bleſt Enchantments held,
Seem'd loſt in Tranſports of immortal Bliſs;
No ſimple Man could ever ſpeak like this!
He triumph'd o'er our Souls, and at his Will,
Bid this touch'd Paſſion riſe, and that be ſtill.
Lord of our Paſſions, he with wondrous Art,
Could ſtrike the ſecret Movements of our Heart,
Releaſe our Souls and make them ſoar above,
Wing'd with divine Deſires, and Flames of heavenly Love.

" Moody

" Moody Eboracenſem, Dom. Johannem Prentice Lancaſ-
" trienſem, Dom. Thomam Cheney de Brookfield, Dom.
" Joſhuam Gee Boſtonienſem, Dom. Theophilum Pick-
" ering Ipſuicenſem et Dom. S. Clap de Woburn, Quorum
" nonnullos Eccleſiæ præcipuè lugent, de Cæteris Eccle-
" ſiæ non tantum, Nov-Anglia autem univerſa, Societaſ-
" que noſtra potiſſimum, Luctibus indulgent; Quibus
" Omnibus, egregiè licet ornatis, Virum verè Reverendum
" BENJAMINEM COLMAN longè præcellere, Nemo non fa-
" cilè confitebitur, Societatis Qui noſtræ, per Annos quam-
" plurimos Socius fuit, Deindè Præſes electus, apud Glaſ-
" cuenſes nec non S. S. Theologiæ Doctor, per Annos
" deniquè quinquaginta ferè Miniſter Jeſu Chriſti fideliſ-
" ſimus, Cujus Mortem, Nobis infelicem, ſatis quomodo
" flebimus! Perelegantis etenim fuit, molliſque Ingenii
" Vir, Suavitate Morum eximiâ, Eruditione pariter ac or-
" natiſſimâ præditus: Concionator fuit verè mellifluus,
" Generoſus conſummatus, cum primis autem Chriſtianus
" candidus & apertus, undè Morte cum ſuâ congredi,
" optimè paratus fuit; Morte ſuâ, non dico repentinâ,
" ejuſmodi quippe, ſemper paratis evenire nequit.

" Quod verò ad Societatem noſtram; Damnum eſt
" graviſſimum, etiam Fide majus; Nobis etenim fuit
" Amicus verè indefeſſus, etiam Benefactor maximus
" propemodùm dixeram; Ex Officiis etenim civilibus
" *Sibi propriis*, Beneficia illa egregia FAMILIA ex HOL-
" LISSIANA Londinenſi nobiliſſimâ, in Nos collata fuêre,
" ut ex abundanti teſtatur, Gener ejus Reverendus, Qui
" Vitæ ejus amabilis Hiſtoriam, Typis mandaturus eſt.
" Ope quinetiam ejus aſſiduâ, Eruditorum multi, Atlan-
" ticum ultera, Opera ſua inæſtimabilia, in Nos contule-
" runt. Ne Multa; Vita ejus utiliſſima, in Rebus Cha-
" ritatis, Humanitatis, Benignitatis et Beneficentiæ, nun-
" quam non occupata fuit. Præ Detrimento jamuſque
" hoc ingenti, Solamen Nobis nullum eſt, niſi quòd Servi
" fidelis Præmium, in Cælis, jampridem acceperit, Nomen
" et ejus memorabile, Odorem optimè redolentem, per
" Secula diffundet.

A Catalogue of Dr. COLMAN's Works.

1702.

Faith victorious. An Artillery Sermon, from *Heb.* xi. 33.

1707.

The Government and Improvement of Mirth, 3 Serm. from *Jam.* v. 13.
Imprecation againſt the Enemies of God lawful and a Duty: A Sermon from *Pſalm* lxviii. 1.
Practical Diſcourſes on the Parable of the Ten Virgins.
Elijah's Mantle: A Poem on the Death of the Rev. Mr. *S. Willard.*

1708.

The Rulers Piety and Duty: A Sermon from 2 *Chron.* xxx. 22.
On the Union of the two Kingdoms *England* and *Scotland*: A Sermon from *Pſalm* cxxii. 6, 7, 8, 9.

1711.

The Duty and Honour of aged Women, from *Titus* ii. 3. A Funeral Sermon on Madam *Abigail Foſter.*

1713.

A Diſcourſe of ſeeking God early, from *Prov.* viii. 17.
The heinous Nature of the Sin of Murder, from *Pſal.* li. 14.

1714.

A devout Contemplation on the Meaning of divine Providence in the early Deaths of pious and lovely Children, from *Jer.* ix. 21. A Funeral Sermon on Mrs. *Elizabeth Wainwright.*

1715.

A humble Diſcourſe of the Incomprehenſibleneſs of God, in four Sermons from *Job* xi. 7, 8, 9.
The precious Gifts of the aſcended Saviour. A Sermon from *Eph.* iv. 8—11.
The Bleſſing and Honour of fruitful Mothers. A Sermon from *Gen* xxxiii. 5. preached at the Baptiſm of his Daughter.
The happy End of a holy and uſeful Life. A Sermon upon the Death of the Hon. *Iſaac Addington*, Eſq; from *Acts* xiii. 36.
Divine Compaſſions magnified. A Sermon.
An Enquiry into the Death of good Men, a Funeral Sermon on the Death of the Rev. Mr. *Thomas Bridge*, from *Num.* xxxiii. 38.

1716.

The Warnings of God unto young People from *Prov.* i. 10.
The Honour and Happineſs of the vertuous Woman. A Funeral Sermon on the Death of Mrs. *Elizabeth Hirſt*, from *Prov.* xxxi. 28.
A Sermon for the Reformation of Manners, from *Pſal.* li. 13.
Our Father's Sins confeſſed with our own. A Sermon from *Pſal.* cvi. 6.
A Thankſgiving Sermon for the Suppreſſion of the late vile and traiterous Rebellion in *Great-Britain*, from 1 *Kings* x. 9.

1717.

A Sermon at the Rev. Mr. *William Cooper*'s Ordination, from 2 *Tim.* ii. 1.

A Funeral Sermon on the Deaths of the Rev. Meſſirs. *Brattle* and *Pemberton*, from *John* ix. 4.

A holy Walk before God in Truth. A Funeral Sermon upon the Death of *Grove Hirſt*, Eſq; with his Remains annexed.

The Rending of the Vail of the Temple. A Sermon from *Mark* xi. 38.

Five Sermons on the ſtrong Man armed, from *Luk.* xi. 21, 22.

A Diſcourſe of the Pleaſure of religious Worſhip in our publick Aſſemblies. A Sermon from *Pſalm* cxxii. 1.

1718.

An Election Sermon, from *Neh.* v. 19.

1719.

The Bleſſing of *Zebulun* and *Iſſachar*. A Sermon from *Deut.* xxxiii. 18, 19.

Reaſons for a Market in *Boſton*.

1720.

Oſſa Joſephi: A Funeral Sermon on Governor *Dudley*, from *Heb.* xi. 22.

Early Piety inculcated, from Eccl. xii. 1.

1721.

The Hope of the Righteous in their Death. A Funeral Sermon on *William Harris*, Eſq; from *Prov.* xiv. 32.

Early Piety towards Men. A Sermon from *Eph.* vi. 2.

Some Obſervations on Inoculation.

1722.

Jacob's Vow. A Sermon from *Gen.* xxxiii. 20, 21.

Moſes a Witneſs to Chriſt. A Sermon at the Baptiſm of Mr. *Monis*.†

1723.

An Election Sermon, from 1 *Chron.* xxviii. 8.

God deals with us as Rational Creatures; a Sermon from *Iſa.* i. 10.

The Duty of Parents to pray for their Children. A Sermon from 1 *Chron.* xxix. 19.

The Death of Saints precious in God's Sight. A Sermon on Madam *Steel*, from *Pſal.* cxvi. 15.

A blameleſs and inoffenſive Life; a Sermon on the Death of Mr. *David Stoddard*, from *Phil.* i. 10.

The Prophet's Death lamented and improved. A Funeral Sermon on Dr. *Increaſe Mather*, from *Iſa.* iii. 1, 2.

1724.

The Maſter taken up from the Sons of the Prophets. A Sermon on the Death of Preſident *Leverett*, from 2 *Kings* ii. 3.

1725.

The Doctrine and Law of the holy Sabbath, two Sermons from *Exod.* xxxi. 12, 13.

1726.

It is a fearful Thing to fall into the Hands of the living God. A Sermon preached to Pirates, from *Heb.* x. 31.

---

† A converted *Jew*, and now *Hebrew* Profeſſor at *Harvard*-College.

Parents

1727.

Parents and Children at the Table of Chriſt. A Sacramental Diſcourſe from *Luke* ii. 41, 42.

Prayer to the Lord of the Harveſt. A Sermon from *Matth.* ix. 38. at the Ordination of Mr. *Pemberton* of *New-York*.

Fidelity to Chriſt, and the Proteſtant Succeſſion. On King GEORGE the Second's Acceſſion.

Five Sermons on the great Earthquake, from *Ezek.* x. 2. and *Iſa.* xxiv. 6.

1728.

Enoch's holy Walk, and glorious Tranſlation. A Funeral Sermon on Dr. *Cotton Mather*, from *Gen.* v. 24.

Twenty Sacramental Sermons on the Glories of Chriſt.

The Duty of young People to give their Hearts to God— becauſe they are his Offspring. Four Sermons from *Prov.* xxiii. 26. and *Acts* xvii. 28.

Death and the Grave without any Order. A Sermon from *Job* x. 22.

A Treatiſe on Family Worſhip.

1729.

The faithful Miniſters of Chriſt mindful of their own Death. A Funeral Sermon on the Death of the venerable Mr. *Solomon Stoddard*, from 2 *Pet.* i. 13, 14.

The Credibility of the Chriſtian Doctrine of the Reſurrection; a Sermon on the Death of *William Welſted*, Eſq; from *Acts* xxvi. 8.

1730.

Government the Pillars of the Earth. A Sermon from 1 *Sam.* ii. 8. on Governor *Belcher*'s Acceſſion.

A Peaceful Death in a good old Age. A Sermon on the Death of the Hon. *Simeon Stoddard*, Eſq; from *Gen.* xv. 15.

1731.

The Friend of Chriſt, and of his People. A Funeral Sermon on *Thomas Hollis*, Eſq; from *John* xi. 11.

1732.

The Grace given us in the preached Goſpel. A Sermon from *Eph.* iii. 8.

1733.

God is a great King. A Sermon from *Mal.* i. 14.

1734.

The Faſt which God has choſen. A Sermon from *Iſa.* lviii. 5.

1735.

Reliquiæ Turellæ: Two Funeral Sermons from *Lev.* x. 3. and 2 *Sam.* xii. 23. on the Death of his eldeſt Daughter.

A Diſſertation on the three firſt Chapters of *Geneſis*.

1736.

Peace the happy End of a perfect and upright Life. A Funeral Sermon on *Thomas Steel*, Eſq; from *Pſal.* xxxvii. 37.

A Diſſertation on the Image of God, wherein Man was created, from *Gen.* i. 27.

Merchandize and Hire Holineſs to the Lord: A Sermon from *Iſa.* xxiii. 18.

Righ-

Righteouſneſs and Compaſſion the Ruler's Duty and Character: A Sermon from *Zech.* vii. 8, 9.

1737.

The divine Compaſſions new every Morning. A Sermon from *Lam.* iii. 23.

Waiting on God in our Straits and Difficulties. A Sermon from *Jer.* xiv. 22.

1738.

Chriſt ſtanding an Enſign of the People: An Artillery Election Sermon from *Iſa.* xi. 10.

1739.

The Unſpeakable Gift: A Sermon from 2 *Cor.* ix. 15.

Faithful Paſtors, Angels of the Churches: A Funeral Sermon on the Rev. Mr. *Peter Thacher*, from *Rev.* i. 20.

The withered Hand ſtretched forth and reſtored: A Sermon from *Mark* iii. 5.

1740.

The faithful Servant in the Joy of his Lord. A Funeral Sermon on the Hon. *Samuel Holden*, Eſq; from *Mat.* xxv. 21, 22.

Pleaſant to ſee Souls flying to Chriſt: A Sermon from *Iſa.* lx. 8.

1741.

The Lord ſhall rejoice in his Works. A Sermon on Governor *Shirley*'s Acceſſion, from *Pſal.* civ. 31.

1742.

The Word of God magnified by him: A Sermon from *Pſa.* cxxxviii. 2.

The Glory of God's Power in the Firmament: A Sermon from *Pſalm* cl. 1.

1743.

Jesus weeping over his dead Friend: A Funeral Sermon on the Death of the Rev. Mr. *William Cooper*, from *John* xi. 35.

1744.

Satan's fiery Darts in helliſh Suggeſtions, in ſeveral Sermons from *Job* ii. 9, 10.

1746.

One choſen of God and called to the Work of the Miniſtry, willingly offering himſelf; A Sermon at the Ordination of the Rev. Mr. *Samuel Cooper*, from *Iſa.* vi. 8.

The Vanity of Man as mortal: A Funeral Sermon on the Hon. Mrs. *Frances Shirley*, from *Pſal.* lxxxix. 47.

FINIS.

POSTSCRIPT.

I Had (with no ſmall Labour) prepared a large Appendix to the foregoing Narrative, containing many curious and entertaining Pieces in *Proſe* and *Verſe* (which I laid by in my Searches and Reſearches, among the Doctor's Papers) ſome of which I found would not ſtand well under either of the Ten Chapters—And others came too late to Hand to be inſerted in their proper Places. But—Theſe muſt now lie buried for Want of ſufficient Subſcriptions and Encouragement to the Undertakers; and by Reaſon the Book's already ſwelling to a Bulk beyond the Expectation and DESIRE OF SOME of the Subſcribers.

I would add concerning the Narrative it ſelf "That upon a Review, I have diſcerned a few Miſtakes and ſeeming Inconſiſtences (and doubtleſs my Readers will ſee more) *ſcil.* In the Doctor's Character of Mrs. *Rowe*, P. 40. he ſays, "*She had only her Mother Tongue*," I am inclined to think, that even when the *Doctor* was acquainted with her, ſhe had Knowledge in the *French* and *Italian* Languages, although he was ignorant of it to the Day of her Death,* not only from what the worthy Author of her Life ſays, P. 20. but alſo from what we read in Dr. *Watts*'s Preface to his *Horæ Lyricæ* written 1709, wherein he mentions his Obligations to her for directing him to ſome *foreign* Authors.—And this (by the Way) ſhews that one may be intimately acquainted with a Perſon, and yet remain ignorant of *ſome* of their Accompliſhments and Circumſtances of Life, as I hint in my *Marginal Note*, Page ibid:—My ſhort Note on Mr. *Henry Groves*'s Acquaintance with Mrs. *Rowe*, might have been ſpared; for if it be the ſame Gentleman whoſe Poem ſtands before Dr. *Watts*'s *Horæ Lyricæ*, dated 1706, it is highly probable he might have had a long Acquaintance with the Lady; but be it ever ſo long my Remarks on his denying the Story *ſtand good.*

* For in like Words he gives her Character in a publick Print of *April* 28. 1737, upon the News of her Deceaſe.

In Page 59, Part of the 21ſt and 22d Lines ſhould have been omitted, (being meer Repetitions) viz. *which be ſerved and* and an Abſtract of the Rev. *Dean*'s Deed, ſo far as relates to the Uſe he has directed the Eſtate to, ſhould have been inſerted, which I have ſince ſeen and find the Gift made in a more *catholick* Manner than was feared, and yet attended with ſome undeſirable Conditions. In Page 78 Margin read Dr. *Jurin*— Page 114 Margin next to *Thomas Hutchinſon*, *Andrew Oliver*, Eſq; ſhould have been named— Page 183 Margin firſt Line, read *a Miniſter* inſtead of *Miniſters*— *Among the Inaccuracies*, is Dr. *Colman*'s being too often ſtiled Doctor, before he had received his *Diploma*— All other leſſer Miſtakes may be mended by the candid intelligent Reader—

E. T.